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JEROME

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OR THE REAL POWER
BACK OF JAMES J. HILL

VOL. 1.

WRITTEN UNDER IMPRESSIONS RECEIVED FROM
THE WORKS OF MOSES

BY BUDD REEVE

This book can be had from the Author personally, or through the mail, by addressing
THE KEEPER OF THE GREAT RECORD, Buxton, N. D. Price 50c, by Mail 60c.

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VOL. I.

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Received from the Works of Moses

BY

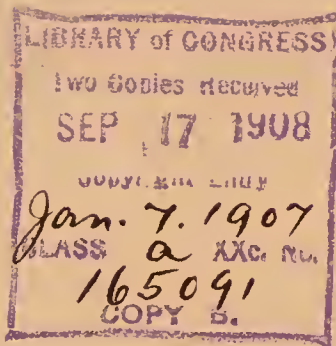
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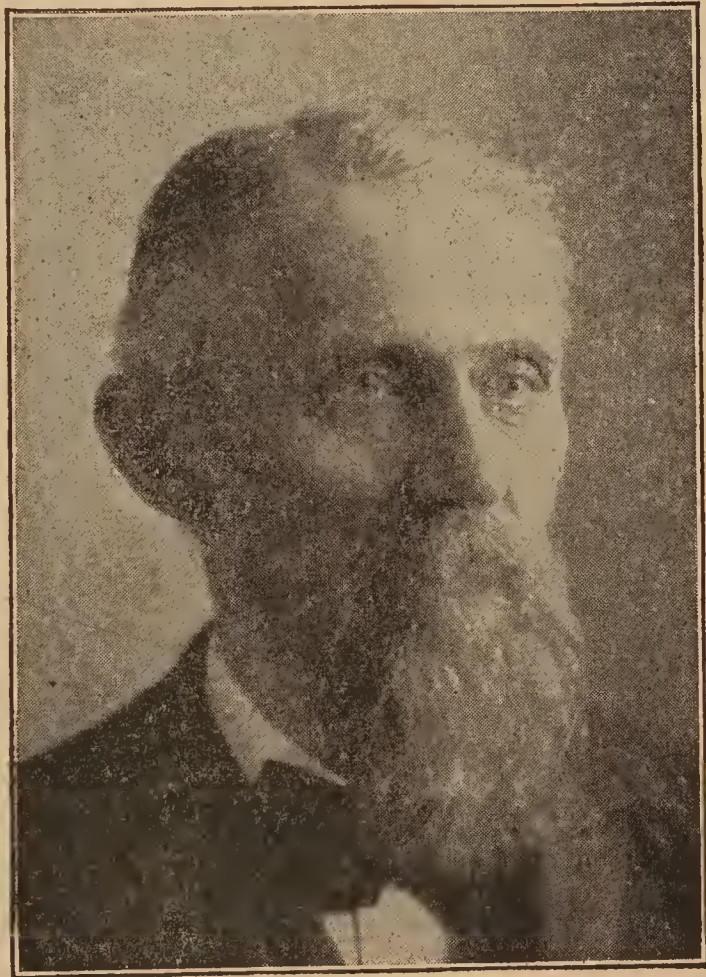
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Preface.

A book is a photograph of
The invisible part of the one
who writes it.

A photograph is the
presentation of the visible.



Yours Truly
Budd Reeve
—

INTRODUCTION.

Progression is the order of creation and man's salvation; therefore, we endeavor to progress.

With creation behind pushing, and salvation ahead pulling, man cannot stand still. He is between two great natural forces, neither of which can be resisted.

If he undertakes to stop, the salvation chain tightens ahead, and the natural order machine pushes behind, both at the same time, in the same direction. To one alive, this means moving.

With creation and salvation for motive power, it is clearly seen, that man must move; and there is but one way to go, and that is forward; which should be with hope and determination.

But whether all movements are progression or not, is another question. That is something determined by investigation and trial.

No clearer and better introduction could be given to this book, than that found on the title page.

“Written under impressions received from the works of Moses.”

Like all others, Moses was impressed through being pushed and pulled by natural forces.

All my impressions did not come from the works of Moses. Other things have made deep and lasting impressions upon me. But the starting point, the beginning of light, was there.

The starting point, is from that which is recorded as God's first words spoken to man through Moses, telling man of his relation to the earth, and the way to dominion through the earth.

But instead of following the subject and working on it, the subject has followed and worked on me. Held me like one a prisoner; or one, only at liberty within certain limits.

It would not be possible to follow a subject from choice, the way the subject of "Jerome" has followed and held me. Had I tried these many years, through my own efforts, it never could have been kept in sight.

Not being able to get away from it, is why we meet here. And just how near the subject and I are now together, the reader must judge.

There is nothing wonderful or new about impressions. Impressions are the first and oldest things known; common to every one from infancy to death. It is impossible to get rid of them; and at times, they seem to impose upon us. And when one is settled and disposed of more rush in to take its place. But that which impresses and why, like everything else, bears its own fruit; the seed of which is within itself.

The important question is, what is the cause of the impression?

Fruit, or that which is the same, effect, is the result of cause. For this reason, cause is of first and greatest importance.

In this case, I am neither the cause, the seed, nor the impression. I am the uncultivated soil in which the seed has sprung up, voluntarily. I am only the wax, on which impressions are made.

As there is cause for endeavor, fixed and certain, there is cause for this book.

It is written on the theory, that man is a part of natural order, as much as the earth or heavenly bodies; that he has a place in creation as fixed and lasting as the stars. That he is the conscious, intelligent part of nature; through which the other parts are seen and made known. It is on the theory, that man is a stratum of intelligence in creation; the medium, or self register in nature, through which the other parts communicate, and are communicated with.

It is written, not only on the theory, but with the most positive, absolute knowledge, that man has a double nature. That he has a visible and invisible part, and that the invisible is the larger and higher part.

It is written on the theory, that the ultimate end of man, is a certainty; that he will fill his place in time, as certainly as time and space exist; and that his end is to be a grand and glorious one. That he is now only in a state of formation and development. It is written on the theory, that God does not make mistakes; that He made man for a certain purpose, and that man will certainly fill the place designed as God is over all.

This is a work where impressions and shadows are recognized as a part of real existence and proper material for building.

CHAPTER I.

THE WAY IT LOOKS TO ME.

The world looks differently to different ones, for the reason, each and all see it from a different view-point.

Each and all see it differently, for the reason, two people cannot occupy the same space at the same time when looking at the world or anything else. For this reason, each one differs in looks, nature and actions. No two are exactly alike, because of the natural impossibility, to get within the same space at the same time, to focus, or be focused.

Of the many leaves that grow on a tree no two are exactly alike, because each leaf fills a different space and has a different surrounding. Although hanging from the same branch, the sun does not shine alike on all, neither does the dew or rain fall the same on all. Those on the outside and at the extreme top are more exposed to the light and the elements, while those in the center and on lower branches are more in the shade. Nature takes notice of all conditions, and each leaf shows a variation in its tracings, in recognition of the fact, that it occupies a place in existence different from all others. The world, to me, is like an old fashioned "hit or miss" rag-carpet.

The "hit or miss" carpet is made by cutting different fabrics, principally worn garments, into strips, the ends

of which are sewed together to form a thread, and then this variegated thread, which in reality is but a "ringed, streaked and speckled" string, is woven into a covering for the floor. It is called rag, because the material is more or less ragged before being cut, and all rag afterwards. It is called "hit or miss" because the rags are united just as they happen to be picked up, regardless of quality or color. Black, blue, gray, shoddy, velvet, broadcloth and bombazine are all united into something new, for an old and common use.

The floor of existence is covered by the acts and works of variegated humanity, woven and inter-woven into endless shades and forms. The good, the bad, the wise, the foolish, the weak, the strong, the rich, the poor, the white, the black, the red, the yellow, tottering age and smiling youth, like the "hit or miss" carpet, are woven and inter-woven with individuals linked together for threads to cover centuries.

For ages the loom of life has been turning out increased and varied products, until the continued weaving and inter-weaving of thoughts and deeds, not only form a cover to the great floor of existence, but a large part of the real floor on which all are standing.

CHAPTER II.

OUR GREAT RELATIONS.

In the order of creation, man has three great relations.

He has one towards his Creator, one towards that which is created, and one towards himself. All other relations spring from this order.

While acknowledging a Supreme Creator, at the same time, each individual, to a certain extent, is a creator for himself as well as others. Natural order is such, that man is not only subject to that which is above, around and under him, but he is subject to that which he does and the way he does it. He is also subject to that which individuals and generations have done before him, the same as coming generations will be subject to and influenced by the works of present man. That which has been done, affects us, and that which we do, will affect those who come after us. Through this order, Time and Life form a continuous chain; which places responsibility on every individual and generation.

Man lives under conditions whereby a number and variety of parts are not only necessary to a perfect whole, but where every part must be perfect in order to have the whole perfect; hence the importance of attention to correct principles of building.

CHAPTER III.

BUILDING.

No matter how strong and perfect the foundation, without a roof, a building would not be habitable. And no matter how perfect the roof, without a foundation and other parts, it would be alike uninhabitable.

Two things are necessary in building, one is material with which to build; the other is, intelligence to use it.

Material is the part outside of man; intelligence is the guiding element within him. To successfully build these two conditions must be properly united.

Building rests upon a union between the visible and the invisible; between that which is seen and that which is felt.

It rests upon relationship between mind and matter, and of mind over matter. It shows that man and other parts of nature are related.

Building is not only an expression of intelligence, but it is that, by which intelligence is judged. Animals are surrounded by material, and they use it, but not with man's intelligence.

The distinguishing feature of man, is power to grasp, comprehend and act. In this respect, individuals differ; some being greater than others. Some can see further, comprehend quicker, and accomplish more with the same material, under the same circumstances.

The great temple of humanity is like any other structure. In this temple, some are granite in the foundation, some braces and timbers in the frame, some shingles, some shingle nails, some hair in the plastering, some paint, and some only ornamental trimmings; but all useful and necessary to a complete whole.

In the work of building, there is not only a law under which all act, but one whereby all acts are discoverable and can be made known.

The law whereby acts are discoverable, is like something largely hidden; or something in a state of growth or formation, waiting for right conditions to call it into use.

In time, conditions will be reached shedding clearer and greater light on this and all other laws. In time, a condition will be reached, where every worker will correctly read the present from the past—and the past and future from the living present.

Reading the past and future from the present, has been the natural and recognized way to development since man has been able to read in any form or language. And progression has only been, and will only continue to be, in harmony with this order.

In building, the first and most important thing to look to is the foundation.

Whether pertaining to the known or the unknown, the visible or the invisible, the foundation of all building is natural law.

The foundation of natural law is Supreme Intelligence.

To be enduring and a success, the works of man must be in harmony with natural order.

CHAPTER IV.

SUCCESS.

Success is the result in knowing what to do—and doing it.

There are thousands upon thousands who know what is necessary to gain success, but fail when it comes to the means or ability to find a way to reach it. Knowledge of what to do, without capacity to do it, is a common failing. This condition is the principal cause of human trials. When a man can do and have that which is desired, he is called a success. And when without too much trouble and expense, his trials, as trials are commonly understood, are considered over. But this is far from covering the whole field; man is never without trials, and never will be.

Success is easier to talk about than gain. The simplest mind may know the way to a certain end, when to reach it, might be beyond the highest genius and most untiring effort.

There is a difference between luck and success.

Luck is a good thing run onto accidentally—which a horse, or even a mule might do without looking for it.

True success, is the result of premeditated design intelligently followed. Success is the pursuit and capture of something credible to the pursuer and of value to others after being possessed. It is the intelligent

development of something useful. It is something that you go after, know why you go, and keep going until you get it. And after getting it—keep it.

If it gets away after once being possessed, you are not a complete success. The best that can then be said of you is, that you are only a half success, with a failure attachment. A failure attachment is an unpleasant thing to carry or drag around—especially after having had and worn something better. Those who have one of these things, will not only recognize—but swear to this.

It is to be regretted that there are not more notable successes and fewer failure attachments.

When a man is overtaken by failure; when he falls from a very high to a very low place, and strikes so hard that a whole community—if not a nation—is jarred by his fall, it is natural to inquire after and take an interest in him when down. If not from sympathy, to gain knowledge of how to avoid falling in like manner ourselves. There are many good reasons for looking after the fallen.

A fall does not necessarily mean death or great injury, it may mean education; something reaching beyond the spot that is hurt and the thing that hurt it. Seeing others fall, often does as much good as though it were all our own.

Success and failure rest upon cause. When a man starts from the common walks of life, and keeps rising and rising, until he becomes a phenomenal success, it is natural to inquire who he is, and look for the cause that started him on the successful road. Inquire where he sprang from, and look to see why he became great. And when he seems to act and build without interruption

or sign of stopping, it is natural to look to see what is back of him, and why he keeps continually advancing.

The object here, is not the presentation of money bags.

It is not to enlarge the jaws of an alligator or thicken the hide of a rhinoceros. It is not to bow before worldly power or call for worshippers at the shrine of Mammon. Something more than money—something greater and higher—is required now-a-days to serve as a foundation for greatness and success.

Men with vast sums of money are too common to merit special attention—if that is all that is back of them, only as it may be necessary at times, to show their worthlessness and pass them by. Money is like fire or water—good in its place—when under control and put to intelligent use; when used to warm and comfort—not destroy.

To find the cause of failure or success it is necessary to learn to read before starting to build; and when it comes to reading, the field of letters is very large.

We read from the living and the dead,
From things long past, and far ahead.
We read from darkness as well as light,
From things unseen and things in sight.
We read from above as well as below
That we must reap from what we sow.
We read from unions great and small,
From wisest men and devils tall.
We read from things that come and go,
From solemn truths, and things not so.
We read from greatest powers on high,
Then try to find the reason why.

CHAPTER V.

THE VISIBLE AND THE INVISIBLE."

We come from and return to the invisible.

Yet, mentioning this ever present truth, is the introduction of dreams. It is going into and beyond the clouds. It is entering darkness to look for light and hidden ways. Still we enter, still we look. Why? Because we are forced to look, work, and try, in order to progress. Without progression, the world would be a dismal monotony.

Looking into the invisible is the most natural of all things, because it is the ever present way to knowledge—man's greatest strength and light.

We are moved by the invisible and build from and upon it, because it is the greatest part of our nature, and belongs to our nature to do so. We do this, because every visible thing is from an invisible source.

It is through the invisible that we are enabled to read from darkness and build from shadows. Shadows and impressions can be successfully worked into building material when properly connected, and it is known what makes them. Only for those who have gone before and now with the invisible, we would not be here. For this reason, it is not strange that we should look into and study this most natural subject. It is more than natural to look into the source from which we came and must

go. It is clearly rational to do this, when it is considered that in our physical make up, we are four-fifths invisible and only one-fifth visible. Of the five senses, but one presents the visible; all the others are just as much in evidence, but stand for the unseen.

Did you ever see a sound? No. You simply hear it. You may see that which produces it, but sound is invisible. Still, hearing is evidence—good evidence—the very best.

Did you ever see a taste? No. This sense is also invisible; but an unerring witness of the truth.

Did you ever see an odor? No. You have seen that from which odors came, but you never saw an odor, and never will. Still, here is a third invisible witness.

Did you ever see a feeling? By no means. You simply feel and act accordingly. Whether it is a feeling of hunger or of pain; a thirst for water or a thirst for knowledge; a thirst for gold or a thirst for revenge; you move according to the dictates of that which is felt.

Feeling is invisible, yet it is the foundation of all building. Whether it is heat or cold, the head or the heart; a search for immortality or treasures hidden in the earth; you plan and build according to that which you feel, or that which impresses you.

Seeing causes you to feel; hearing causes you to feel; smelling causes you to feel; tasting causes you to feel. But seeing does not cause hearing; neither does hearing cause smelling.

While all the senses cause feeling, feeling does not awaken or stimulate the other senses beyond their own recognition.

As there are five points to a star, so it is with feeling. Feeling is the body of the five senses. It is the Star of

existence: that upon which the other senses rest and take their forms.

Feeling leads to looking, working, studying, building. Building is harmonizing conditions within and without yourself. It is the invisible shaping and presenting the visible. It is that which is reflected through man's needs and nature. As feeling is the foundation of building, it becomes through natural order, the cornerstone upon which all efforts rest. Feeling is to life, what air is to the universe. It reaches far beyond the physical and finds its true sphere in and with the invisible.

The soul, the invisible part of man, has longings the same as the heart has cravings. Equal too, if not greater, than the needs of the body. And all arise from in-born feeling; the motive power back of man; the cause of building.

This work is a structure based upon impressions and resting upon shadows. To say that human affairs are directed by powers unseen, is introducing the mysterious; which means, the presence of clouds. Clouds mean that "we see as through a glass darkly"—but still we see. Not clear enough possibly to make it clear to all others, but clear enough to recognize that there is something beyond in which we are interested, and that is interested in us. And that which we cannot see, we feel—and as feeling is not only evidence, but the foundation of all building, we proceed with this sense for a guide.

My attention has long been held by the outlines of a shadow in human form, standing with its back towards me. By thus standing, it represents the unknown. While the unknown is the most familiar of all figures,

yet, it is never seen face to face. It is only seen through clouds, approached through darkness, and recognized through the sense of feeling,—or consciousness, which is only a higher form of feeling. The clearest view ever obtained of the unknown, is that of a shadow. This may not seem very clear, but as there never was a shadow without a substance to make it, the presence of a shadow is proof positive of something real. Although that which is seen, is but the indistinct outlines of a shadow, the shadow is real, in so far as it reflects that which makes it. The same as a cloud is evidence of greater light beyond.

The place where the shadow of the unknown appears to me, is at the edge of a dense forest, adjoining a vast body of water, covered by a deep mist. And I am here to read a message given to the world ages ago, which has been repeated to man, over and over. The place where I find myself studying shadows and gathering impressions with which to build, does not possess the beauties and attractions of a grand park. It is an ordinary collection of forest trees, where there is much underbrush. It is a wilderness presenting a wide contrast of conditions; there is light over the land and darkness over the water. Silence would reign here supreme only for breaking waves against desolate shores and the notes of an invisible bird in a distant tree, which sounds like an escaped canary. Although the solitude is complete, there is neither gloom nor fear. A fascination attaches to every surrounding and inspiration is on every side, because of that for which I came.

Solitude is not solitude when every condition and surrounding is not only an open book, but an illustrated

work from which to read. Solitude preaches its own sermons, awakens its own thought, and cares for itself, as only solitude can. Solitude is that which is present when everything else is absent. Solitude is a positive guarantee that you can not and never will be alone.

Reading from darkness and building from shadows would be like following an apparition or trying to talk to a ghost, were it not known, that the greatest cause of darkness is ignorance, a condition which is constantly being overcome.

The darkness to be dreaded most, is that of lost ambition and blighted conscience; the condition where the light of hope has gone out.

As long as building rests upon a union between the visible and invisible, gathering from the unknown to become knowable, will ever be, as it ever has been, the all important thought and work of man. Efforts at building may fail, but credit for trying cannot be taken away. Resting upon a union between the visible and the invisible, between that which is seen and that which is felt, the work of building is as broad as the universe and as endless as time. It reaches from the works of a common laborer to the Head of Creation. Building is for many purposes and to meet many ends. To build, there must be a builder; and as the visible and the invisible are one and inseparable, so is building and the builder. Whether it is a bird's nest, or the work of the greatest architect, there is a design and a designer; there is an object and an end to be accomplished—there is cause and effect.

Whether it is a shelter for animals or a grand cathedral, it is only different expressions of the invisible

through the visible for different ends. One is suggestive of Spiritual and higher needs, the other, of lower life and small creations. We build from feeling, and from feeling learn.

As it makes a difference for what, and to what end we build, so it makes a difference as to the material used, and the way it is put together; there must be soundness in the material, as well as correctness in the principle of construction.

To see a carpenter with hammer in hand driving nails, building looks like a simple operation and an easy subject to present. But to build against time, to build to meet the many needs of life, especially higher life, is a proposition that requires something more than nailing and sawing.

Building reaches from the simplest affairs, to perfection in Heaven. It not only embraces material and spiritual needs, but covers conditions now, and for time to come.

To build against time, that must be used which time produces and does not destroy. Building not only suggests material with which to build, and a builder, but it suggests labor and intelligence. Labor without intelligence to direct it, is effort thrown away. Building is the largest and most important subject before man, because it covers the largest field. When we look or go beyond a certain point, spiritual matters present themselves as natural as breath comes into the body.

We think of other worlds, because other worlds are constantly before us to think about. It would be impossible not to think of other worlds when they are as visible as our own existence, and as conspicuous as the

earth on which we live. The fact is, it is only by the light of other worlds that we are enabled to see and study our own. Then why not think of other worlds and build accordingly? Especially, when we are supported by that which is from above as well as below.

With millions of stars lighting our way, like so many lamps in a beautiful city, how is it possible not to think of other worlds? And when inquiry is made into that which is seen, there comes but one answer. And that is, that a Supreme work, must have a Supreme Head; otherwise it could not and would not be Supreme. The character of the work is evidence of the worker. "By their works ye shall know them."

From seeing other worlds, we naturally wonder what is in and around them; and upon examination, we find, that we are in and belong to immensity. Like everything else, immensity has two sides; one that is immensely bright and one that is immensely dark. From loving the bright and beautiful, we naturally look for a way to enter into the joy and possession of beautiful things; and the way is found to be, by building; by cultivating the bright and beautiful.

Think of the problem and proposition to be met; think of the field to be covered by building. Immensity means without end; think of conditions to be met to lay a foundation here; surveyors, architects and builders have gone before us, and laborers without end have labored to clear the way, and have gone to their eternal rest, and left the work unfinished; and we are now here, pressing forward on the same road, looking forward to the same end. We do not, we cannot stop, because not only an unseen power, but an everpresent feeling, forces

us to move and act. We strive to lay foundations and build to meet conditions in immensity, because we see there, worlds that never fade. From this, we know that building against time is possible; for the work of eternity speaks for itself and tells us. The work of building is too great for man to do alone, and he finds help by following the lines and designs placed before him by the Great Invisible.

When forms of every kind, great and small, are constantly seen coming from and returning back to the ever present invisible, is it strange that man should be impressed and influenced by this solemn truth? Is it strange that we should be interested in the ways and outcome of life, when eternal happiness and misery depend upon being in harmony with infinite design?

When you look into the past and realize that forms which once surrounded you, and possibly from which you came, have vanished into darkness, is it strange, that when you see their remaining works, that you should feel their presence; though their faces are gone and their voices are no longer heard? Is it strange that you should feel that which was, and still is possibly, a part of yourself? Is it strange that through feeling you should look, and through looking you should find, and build accordingly? The chain leading from sensation to knowledge is unending. There would be neither sense or wisdom in causing man to feel and look, if there was nothing to find. So we look and find,

CHAPTER VI.

SHADOWS.

For long years a shadow has held and led me. Why? Like many other things, simply because it is so.

This is all that can be said about a large part of life and the world. Certain things come and go, just why, we know not, only that it is so. And the most is made, or should be, of each situation, whether real or imaginary.

I have followed a shadow and a shadow has followed me so long that we have become visible and invisible twins.

This is a correct but rather unusual relationship. While I can be seen, and the shadow can not, this work without the shadow, could not and would not appear. So the shadow must have due credit, if there is any credit, and held equally responsible for failure.

Following shadows and building from impressions would be a work of uncertainty, if it could not be determined from what the shadow comes.

Like everything else, shadows can only be accepted for guides and building material after careful examination and long acquaintance—which in some cases consumes time beyond endurance—as many can testify.

If without experience in judging, shadows like individuals, may be misleading—especially if without a

way to determine from whence they come. Shadows are reflections from real substance; and if the substance is without spirit, the shadow cannot reflect anything higher or greater than that which makes it. Careful examination is necessary to determine the quality and nature of shadow guides.

You cannot follow or build upon everything that casts a shadow. For it is well known, that there are reflections from small and impure objects, as well as from the highest, and most noble.

It is through association and acquaintance that we know and learn. While there are reflections from small objects, it is much plainer that there are reflections from greater and higher ones. Reflections from higher objects make the deepest and most lasting impression, because from the highest source. As a mountain casts a greater shadow than an ant hill, so immensity makes a deeper and more lasting impression than any individual possibly could. Great works are beyond the strength and size of individual capacity.

The work here taken up, is above the individual, regardless of power or possessions.

The individual is made prominent in this work, only as a figure of illustration; not as a being of worship. Praise belongs to man; worship never.

As truth is sometimes taken for egoism, and an honest effort for assumption, the reader is asked to use judgment in passing upon that which is presented. To connect yourself with unseen or great powers, or attempt to connect others, even with that which comes unbidden, calls for a delicacy and modesty that is hard to reach, much less express.

To appear in a clear light on all occasions is impossible. But if one thing is made clear through the shadow which has so long held and led me, all looking, searching and work will be rewarded.

CHAPTER VII.

STRANGE—BUT TRUE.

On the 16th of March A. D. 1880, I was in the city of St. Cloud, Minnesota, where I went to deliver a lecture before the State Normal School, (entitled "Roots and Other Things.") It is not necessary to speak of this lecture, only to say, that it was a homespun production brought forth through peculiar conditions; the principal features of which were originality. It treated of the root of talking, the root of thinking, and how thoughts are made valuable. The blessings of poverty, and many "other things."

When preparing to retire at night, something took possession of me in the way of an impression, so strong, that I was forced to write a promise in my diary. And to make it more pronounced, it was written in unfading red ink, where it stands as clear today as the night it was written, twenty-seven years ago.

This promise is in quotations. Why, I cannot say; for I am not conscious of having quoted from any one or about any thing. The manner of giving it was noted at the time, and that also is in red ink.

To read this promise standing alone, it is meaningless and obscure; for it is not connected with any particular object or subject.

The only thing clear about it is, (and that would be

only to myself) I promised to be guided by a certain feeling which then came to me, and follow a certain course, above all others; and then and there gave the answer, "I will," which is recorded in the color of blood.

The diary for 1880 has been laid away since the end of that year, but the feeling that called forth the promise has never forsaken me. I have struggled over hard and narrow places; wandered through clouds and slept beneath them, but have never been discouraged or cast down; the promise made has been ever before me as an unfading light. "A pillar of cloud by day and a pillar of fire by night."

The following morning an early train was taken for Minneapolis; but without any thought of so doing, when starting, I went to St. Paul. I was there introduced to a man whom I had never seen before and really knew nothing about.

This introduction proved to be a turning point in my life; the commencement of an unending search.

Why he has filled my mind ever since, and why my thoughts are still following him like an infant just learning to walk, you may judge after reading this book.

He was rich as riches are looked upon when I first met him; but every hour since, has added to his gains; until he is now in possession of the best end of the United States, without firing a gun or drawing a drop of blood. This is a victory greater than any ever achieved by sword or cannon; because in the direction of peace, and the highest development of men and nations.

While I have stood for years like one bound by chains, until the foundation has rotted from under my house; while I have been following visions and pursuing dreams

he has brought states together, and made them as it were, into one dooryard.

At seeming command, the largest boats ever known, drop onto the great oceans; and he takes up the commerce of nations with the ease of a fish swimming beneath the waves, or a bird taking flight to another land.

His possessions are such, that many classes pay him tribute, and wealth flows into his treasury from growing streams of industry. Solomon never had more—in fact, not as much.

This is not flattery, it is not worshipping, nor asking the public to become worshippers of wealth and power; it is stating a truth which forms a part of the country's history—regardless of friend or foe—especially the history of the Great Northwest.

As now seen, that which is to come, is yet to unfold; not through his capacity alone, but through conditions that harmonize with his life and works. His life and works are such, that they accord with first and natural principles of development; not only in a local, but a universal way.

Development to be on right lines; to be permanent and of highest usefulness, must come from natural conditions in a natural way.

The place he is called to fill, or that which comes in his name, is not with his knowledge or of his seeking. His life is an answer to the voice of the unseen. That which is destined to be, the individual cannot stop or put aside. The one called to fill a place of destiny, is but an instrument in the hands of higher intelligence. In the hands of a power able to make the instrument and use it too. There is a difference between an instrument and a tool.

A tool is something that most any one can use or be; but an instrument, is something from wise hands, for a wise purpose.

When a man stands alone like a giant oak against wind and storm; when he towers above the average individual like a church steeple above the side-walk, and keeps towering, there is cause for it, as there is cause for everything, and we look for the cause. To find and present it, in this particular case, is the object of this particular work.

When the great struggle of common humanity is for plain existence, the reason why this man goes so far ahead of the great majority is seen and read through the light invisible.

CHAPTER VIII.

THE LIGHT INVISIBLE.

To say that you can see and read through the light invisible, is saying much; but not too much to be in harmony with man's advancement and the progress of the world.

To say that you can see and read through the invisible, may sound strange and look doubtful; but if there is anything in conditions and influences that form and support life; if there is anything in that from which we came, and in that for which we strive and hope, then the invisible is a natural way to light. Without everything in the past is false and forever dead; without the present is a living deception, and the future worse than a humbuggery, the invisible is a clear and open way to truth, and the right field in which to plant to gather an un fading and imperishable harvest.

To say that you can see and read from this source, places the one who says it in a position to be called on to furnish evidence and answer questions. And if any acceptable evidence and answers are furnished, some small credit is due for labor in a field where millions have worked for many ages trying to bring light out of darkness; and where millions are still laboring with this end in view.

If the world was not looking for light; if it did not

need light, and willing to accept it from any quarter, there would not be such a call for it. But as the world is looking for and needs light, and must have it; it is not only the privilege, but the duty, of every one to try and do all possible to furnish his or her share. And if not successful in bringing any forth, it certainly will not be any darker after trying, than before the effort was made. That it cannot be made darker than at present, is one of the encouraging features of trying. This is an effort at furnishing light through the invisible. Being somewhat out of the ordinary, it may not be one by which all can see and read at first sight. It is the way that comes with time and man's growth. Reading from the invisible is a most pleasing way to development. To understand and appreciate this, time and man must be studied together. It is a way that covers an endless field, because time is endless, and man hopes to be.

Reading from that which can not be seen, means seeing without as well as with eyes. It means using time for glasses, and space for a book. It means looking into past lives to find influences and impressions made upon them when living; and then finding the influences and impression that they have left behind, which now influence and impress others. It means looking for flowers that bloom without fading and improve by age; this is the kind ever being sought.

If you have never beheld or came within the rays of the light invisible, you know not of its influence and powers; once under it, you can never leave or turn from it; it draws you on and on.

As the pioneer and explorer rests by a camp-fire at night, cold, tired, wet, hungry and alone, dreaming of

new lands and rich possessions, so it is with the one who beholds the light invisible. Though poor and weary, he turns not from it, but follows it on and on; and by it, looks for happiness in a coming future.

If there is a fascination about the life of a pioneer, looking for something on, or hidden in the earth, there is a positive charm in searching for hidden ways and relations between world and world; life and life.

Joining that which is, with that which has been; then joining the past and the present with the future to complete a chain in time and existence, has a true fascination. Although the work may be an hallucination, there is reward as well as pleasure in believing it true.

The principle object of this work is to show that the invisible furnishes a light by which to read.

And in presenting this subject, or trying to approach it, as with any and all subjects, it is necessary to get in touch with it by looking into that which calls it forth or goes to make it up. It is necessary to get into its atmosphere and find the spirit back of it, in order to judge of it. As there is an atmosphere surrounding, and a spirit back of everything, there is one back of this work.

To comprehend any subject, it must come within intelligence and common sense. It is not enough that it be within the intelligence of some one else; it must be within your own, to bear you fruit. You must be able to see and read for yourself.

Development is a matter of growth through labor. It is not a sudden emotion; something instantaneous. It is the sum of all human efforts and experience from the beginning, and must so continue, to keep up growth. One begins where another leaves off.

Correct and intelligent development is reached through building. Building commences with and in the invisible; and covers every condition and work. It commences with thought; in imagination; in the mind; the unseen part of man. It has to commence with the invisible in order to become visible. Before drawing a line or striking a blow, thought suggests what is to be done and how to do it. Regardless of the undertaking, you proceed according to the dictates of invisible self. The hand is servant to the mind. Not a thing comes forth in the way of building, or any improvement, only that which is first formed in and fashioned by invisible thought.

The first thing, is to decide to build. Then where; then the materials to be used. Then the plan and style of building, and what to be used for when completed. All things pass through an invisible state before becoming visible.

After deciding to put up something; where; and what for; the next thing, is gathering the material; hauling and getting it on the ground to build.

A foundation cannot be laid without material to make it. Neither can any part be put up, only as material is forthcoming. Hauling is as necessary as any part, and principally interesting in anticipation of what it is for. It is a pleasure to anticipate something new and useful—even if not beautiful. Hauling is labor, but looking forward to that which it brings, makes it as pleasant as any part of the work.

There is always more or less waste material about building. There is broken stone, chips, sawdust, piles of earth from excavating, sand, lime and lumber. So there is waste material in this book. It is impossible to build without more or less scatterings.

The next few chapters will be devoted principally to hauling; getting material together to erect a structure to be lighted by the first and most ancient of all lights, the light invisible. The difference between this structure and others is, it is built to show the light. Usually the light is put in to show the structure. In order to show the light here, the building is put up accordingly. Do not look for the light until the work is quite well advanced; wait until somewhere near the cupola.

When a man towers above the average individual like a church steeple above the sidewalk, we say that there is cause for it, and that the cause can be seen and read through the light invisible. This is the point to be shown if possible.

As there is a special use for this particular man, there is a particular reason why he is great and strong. Men of power and wealth are needed; and they shine like pearls in right channels. Long ago he passed the stage of the individual and became a part of the world, a part of real creation. This being true, he belongs to the world, and is here to serve as well as to be served. He is here as a servant as well as a commander. He is here, not as the cause of light, but as a candle-stick on which a light is placed. He is here, as the growth of a principle; as something through which light is reflected. He is here as an expression of religious truth. He is not only a good general, but one of the best of soldiers. He knows how to recognize his superiors, and never deviates from prompt recognition. He recognizes and follows natural law with greatest devotion. He would not spread his rails and expect to keep trains on them. Neither would he expect to climb high hills and pull as many heavy

loads as on the level. He recognizes the fact, that a switch-stand is like some people. Small, unattractive, and insignificant in appearance; but of great usefulness. For it only requires a slight moving of the rails to give the entire train a different course; let it go on its way with speed; put it in the ditch; or smash it up. He recognizes natural law to the greatest nicety. He is a soldier, when it comes to this, and a servant when it comes to the capacity of serving.

He recognizes that a match is a plain, harmless looking little stick of wood, but if scratched on the right end and put in the right place, that it would cause an explosion sufficient to blow up a city.

These things are mentioned to show that he does not try to get around the plainest and commonest things—nothing is too small for his notice, if it is a natural principle.

A section-boss who did not recognize this, and keep his rails straight and level, could not hold a place with him only long enough to leave the right of way.

He fills a large place in the visible world, but it is through the invisible he shines. From this, comes all his strength and power. Take this away, and he would be Sampson with his hair cut. It is through the invisible that he stands like a giant oak and looms up like a church steeple.

Through this, he is a deep and interesting study. As developed through this source, conditions of highest importance can be seen and read through him. His life answers scientifically, mathematically, visibly and invisibly a living truth.

It might seem strange and unsound to say, that after

he has gathered millions upon millions, and is still gathering them; that while struggling under loads of debt; keeping a family on dreams; that I should still be watching over him like an infant just learning to walk. Under ordinary circumstances, this would be strange indeed, if not positively ridiculous. But under the light invisible it is clear and explainable.

While he has been working and growing in one direction, I have been looking and going in another. While he has been gathering gold, I have been searching for light. I have been looking to see what he is on earth for.

He stands before you, loaded with this world's goods; I stand before you, empty handed. We represent two extremes, and are both here for a purpose. I have worked as hard and faithfully looking for light, as he has for wealth and worldly power. My family have been loyal in obscurity, and my work is built upon worldly sacrifice; his, upon worldly gains. It will not take long to weigh and judge us.

He has everything to let go. I have let go of nearly every thing, and this is my last. He has money to leave, I have only a few thoughts for the rich and poor alike. But what of it? What is to be shown? Let us suppose that the globe was as striped as a zebra with his lines of transportation; that every tie was pure gold set with diamonds; and that a train was made up of every car he could control, and that this train was loaded with precious gems to its fullest capacity, and placed behind all his engines, what would it amount to, if there is nothing beyond the present? Who would it help?

If there is nothing beyond the present, you might as

well be a sightless bug under a piece of bark, without wings, as to have it all.

If the end is when the individual quits, then existence is worse than a farce. If this is true, why exist at all? Why accumulate? Why build to be annihilated and forgotten?

That this is not true, is why we look for light and find it. Why the invisible shines upon us.

In this work, I am like a farmer who has been waiting for a colt to become a horse; waiting for it to get age and strength to be used. And while the colt has been growing, I have been planning and preparing my part. Getting the halter and harness ready.

Accumulation should not only benefit the one who accumulates, but all mankind. Power and money without right use are not blessings. While this man rises so far above the average, in the visible world, that he is seen by all, in the boundless realm of the invisible, it is different. Here, the largest are but dim rays in the wilderness of immensity. Here he is but the shadow or reflection of cause; of the real substance.

In the great realm of the invisible, a "two-by-four" is too small to be used for a prop. Nothing smaller than a "twelve-by-sixteen" will do for a center support here. "Twelve-by-sixteen" is his size, and he has just reached these proportions. A size only sufficiently large to cast a shadow in the world where I have traced him. In the visible world, his size is wonderful; but it takes something large to make a ray or cast a shadow in the invisible.

His strength is none too great for that which is ahead; for that which he is designed. He is selected stock; the right man in the right place; comes at the right time, and in the right way, to bring right results.

I am not a spiritualist in any sense in which that term is generally looked upon and understood.

I am an INVISIBLIST. I am this, because I came from, belong to, and exist largely in the invisible world; as do all, when they come to look into it.

I am a believer in natural law and universal order. I believe that everything comes within this order, from the head of the universe down, and can be so recognized.

Man has a double nature; a visible and an invisible part. And these parts stand, we will say, as six to one. One part visible, and six parts invisible. He has to have this double nature in order to harmonize with the balance of creation. All nature and creation being visible and invisible, without man was constructed accordingly, he could not enter into and explore all fields—he is made to harmonize with and grow according to a universal and infinite plan.

Now, in order to connect man intelligently with universal order, and unite this order with individual life; for the purpose of illustration and identification, we will call the visible “James” and the invisible “Jerome.”

Here are two names representing two conditions, covering two fields, under one head. Here is a combination in a man, like heat and cold, water, light and air, under the head of nature.

“James” and “Jerome” cover a large field; much has come through them, but much more is to come. Especially through “Jerome.” They are now like morning hours before it is light, their true relations are approaching; and when they appear, will bring light.

“Jerome” is many centuries older than “James,” consequently, is the leading spirit and guiding force. To

trace the relationship and find the cause leading to their union, has been the work of years. Light comes according to the discovery of cause.

United they are as oil and a wick in a lamp. United they furnish a way to get light. Their union is the cause here, of building; and the cause of enabling others to see to build.

The cause that brought forth "James" is not so old; but the causes that brought forth "Jerome" and made him what he now is, started with creation, and are found written on the lines of everlasting truth.

There have been, and still are, many by the name of "James," and there are other "Jeromes;" but there is but one James Jerome Hill. And the causes that combined to make him, are as wonderful as they are interesting. He fits so perfectly in so many relations, that he is equal to some of the best Bible characters—and far ahead of many.

As before stated, there is not only a law under which all act, but one whereby all acts are discoverable and can be made known.

It is not the intention to leave assertions for truth, for that which cannot be supported by reason and evidence is not truth—it is egotism. Nothing is asked to be accepted, only that which stands in the light of reason and rests upon facts.

As man has a double nature, and has been in existence for thousands of years, and both his natures must be looked into, and gone over, before he can be located, it is necessary to cover a large field to trace an individual down to the present, and connect his life and works with divine and universal order. Some little time and space will be necessary to reach any degree of showing.

If every J. stood for "James" and every "James" was alike, there would be clear sailing. But as J. stands for "Jerome" as well as "James," and ten million other things, and "James" and "Jerome" are not alike, the field to cover, is anything but small.

But as it takes hauling to build, there must be more work than talking to accomplish anything. It is necessary to do a lot of hard work, to connect man with the world and the world with man. From this on, it is labor.

CHAPTER IX.

THE INDIVIDUAL IS NOT MAN.

The life and history of an individual is not the life and history of man. Man is made up of individuals, the same as specks of dust and grains of sand form the earth.

Man is made up of individuals, the same as drops of water form the rivers and oceans.

Man is made up of all the individuals who have passed before and now here; and will continue to be made, by all who come.

It is easy to write the history of some particular individual, or a number of them, but to write the life and history of man; to tell who he is, where he came from, where going, and why he is man, is a subject that not only embraces the past, the present, and the future of all human existence, but that of universal order.

To me, man is an imperishable element in nature, connected with and connecting other elements and parts. He looks into many things; finds out much, and becomes knowing, because he is made on the looking plan. He looks and works because he has many relations to look after and into. This is why he is kept so busy.

The fact that he has existed from the beginning is evidence that he will continue to exist. The fact that he has existed from the beginning, is evidence, that the

way is open for him to become very wise and great; because he has all time ahead as well as behind in which to investigate and develop. By having an eternity behind as well as ahead, his opportunities for finding things out are unlimited.

To me, man is a stratum of intelligence in natural order, started from a conscious germ, planted by the Author of All Things in infinite space; a germ which has grown through ages to man's present state and size; and will continue to grow until man has reached the state and place designed. And when fully developed, he may be a shining light for other worlds, or worlds to come, the same as other worlds are now lights for our own.

The foundation of this conclusion is, the future with man is a dream. He is constantly dreaming of higher and better things, and if they were not to be had, he could not dream of them. To realize, he must develop into a higher state; something great, grand and glorious, to correspond with his dream. Man is a dreamer, and a follower of dreams. This is according to Divine teaching. The fact is, the dream of the future is the foundation of present happiness and future development. Man realizes that he is unfinished and far below that which he desires and hopes to be; for this reason, he strives to advance.

Man must grow to a certain size and state of perfection before he can enter into full possession of promised "dominion." This being true, he will certainly have to progress before he can become a perfect being in a higher world.

Man is not only a stratum of intelligence in the order of creation, one that is growing; something formed and still being formed through time and conditions, the same

as other parts of creation have been and will continue to be formed; but in nature, as such stratum, he is a compound reflector. He is a mirror wherein he sees himself and conditions that govern him. Man is that part of natural order through which the other parts are seen and made known. He is a register in nature that is self operating through contact with natural forces.

Man always has and always will change and develop, because he is constantly meeting changes and taking on new conditions by reason of his own growth and changes around him.

Generations are but grains of sand in the life and development of man. Every generation adds to man's growth because it comes forth under the light and experience of generations gone before. Every individual who comes into the world creates more or less change for those who follow. From this law we read, that man is constantly being driven to face new problems and undergo changes that must continue without end, because one change brings another.

After living on earth thousands of years; after working over and digging into it; after he has investigated, planned, used, put together and taken apart; conditions with man are entirely different from those which prevailed when but two ignorant people, clothed by fig leaves, were the sole inhabitants.

After millions upon millions have come and gone; after thoughts and hopes of another world have come through death; conditions are entirely different from those which prevailed before man had become a father and woman a mother; before the heart had tasted sorrow, and the cheek had been furrowed by tears and age.

After conquests have been made and temples reared in

honor and memory of great achievements; after having tasted the power of ruling and the power of gold; after finding that precious gems are evidence of wealth, knowledge, and higher things; conditions are entirely different from those which prevailed when the richest of woods were still standing in the solitude of the forest, and the many things now of comfort and joy, lay hidden in quarry and mine—before being turned to objects of use and imperishable beauty by the hand of man.

Through the growth and development of man, the use and importance of the earth and all other things are becoming known; and through growth and development, man's relation to man and the balance of creation must, and will, become settled.

Natural forces are bringing to light the order of creation and lifting man upward. Man's development and ultimate perfection is not a matter of chance or speculation, it is as fixed and certain as any other part of natural order.

To accept this conclusion, look at man as a principle, not as an individual. Look at him as the growth and experience of all individuals in relation to the principles of life, and all other principles, which time has thus far developed and will continue to develop until all conditions become clear.

The individual who meets destruction demonstrates a principle and furnishes a lesson for the use of others; consequently, no one is entirely lost or useless, no matter what the result or termination of his or her life may be.

To become all wise and know all things, to become great, grand and useful; individuals must go through all things and do all things for man's education and development. To see this is the light intended, look at man

as something beyond and outside of individual self; look at him as thus far made and still being made, by and through your acts, and the acts of all others. Then look at your acts as forces or conditions of nature that develop or destroy. Look at your acts as sunshine or frost; as withering winds or refreshing dews; as torrents or volcanoes, or as pure air and growing showers; all of which are found and seen in nature around you; and have an effect, for good or bad, the same as your acts have upon yourself and fellow beings.

Look at man as a grand and growing part of creation; look at him as an island, or some attractive continent that has been formed in a certain place from certain causes; where time adds to growth, which in turn, adds to strength, value and beauty. Look at him in this way, and he will appear to you as an object worthy of respect, approaching a much desired future.

Man is matter touched by spirit; this being true, he must advance and become very great, because God is back of him.

If man is not an ultimate success, God would be a failure; because God made him. God never fails; therefore, as man has developed, he will continue to develop, according to infinite design. When God touched matter, it became conscious of His presence and power. Man is matter touched by the Supreme Spirit, placed in contact with other matter to gain knowledge of self and all other things.

Knowledge comes through spirit. Man will never die, because he is a part of the One who made him. Matter without spirit is not man; neither is the individual man; therefore, the God part of man can not and does not perish—although individual matter may.

CHAPTER X.

INTELLIGENCE AND INTELLECT.

Intelligence is that within man which tells him what to do. Intelligence is the natural foundation within and under every individual, to enable him or her to build.

Intellect is developed intelligence. It is intelligence developed until its possessor is recognized as fit to sit on the throne or reason and tell others what to do—give advice to neighbors.

There is no end to the number who have raw material in the shape of common intelligence; but those who have the finished product in the form of intellect, are not so numerous.

Intelligence is an inborn germ from which intellect grows and becomes self-recognizing and self-sustaining.

As grains of dust and sand form the earth and drops of water form an ocean, so accumulated thought forms an intellectual sphere, which no individual can possess or furnish beyond a grain or drop of the great whole.

For ages and centuries thoughts have been accumulating; they have been flowing together from rivers of science, channels of research, lakes of invention, fountains of investigation, torrents of literature, springs of music, fields of art, cataracts of industry, floods of commerce, and seas of building. Until man is now sailing on a boundless ocean of reflection, formed from the

thoughts of millions gone before, and now here. He is sailing on an ocean of reflection, which in depth and size, is far beyond the power or capacity of any individual to compass. The ocean of reflection is something the individual can look at, and sail upon—but not control.

The world is not run altogether by jumping or tumbling; it is regulated by the never ending, ever present chain of thought. Thought is that, by which the visible and the invisible are connected. It is the path leading from the unknown to the knowable.

Thought is no myth or idle dream.
It's real, as anything that's seen.
Are not thoughts part of our being,
As much as feeling, hearing or seeing?

In judgment over us they stand,
And lead us daily by the hand.
What would man be without thought?
What would he have? What could be wrought?

CHAPTER XI.

LEARNING.

Learning is finding out the right way to lean, and what to lean upon.

Learning is through investigation, observation and correct information. When information is accepted that is not correct, and the would-be learner leans up against the wrong thing—it is called a mistake. A mistake is the easiest of all things to make; and the least desirable, after being made. But there is one pleasing feature about a mistake. It is something that can be made, when not able to make something better and it may be of value in the way of experience later on. By this wise provision, there is always a certainty of having something; which is evidence, that for every loss, there is some gain.

Investigation shows, that looking into and following the order of Creation, is the foundation of progress. Investigation shows, that man is forced to look into and follow this order, to maintain existence and build himself and others up.

Investigation shows, that man is so made, that he cannot remain still or in complete idleness; natural conditions force him to act. Being hollow on the inside, and bare on the outside, heat, cold and hunger, put man in motion. He is forced to investigate to meet his needs; being thus forced, is the foundation of development.

Investigation is not left to man as a mere matter of choice or discretion—it is forced upon him by his wants—as something necessary to life.

Natural forces cause activity; which in turn, cause investigation. Investigation brings knowledge; knowledge is the foundation of wisdom. Wisdom is knowing and following the ways of the All Wise One. Knowing the ways of the All Wise One, is understanding the order of creation. Understanding the order of creation, is knowing the destiny of man; knowing the destiny of man, is knowing the design of the Great Designer.

Through natural order, man is not only forced to look, but lean in certain directions. Being thus forced, he is driven to learn. From this we read, that creation is a light unto itself, within itself; and that we are not in a world of chance.

CHAPTER XII.

INSPIRATION.

In-spi-ra-tion. This means, that I spy a ray in my relations. What relations? My relations with the universe.

What ray do I spy in these relations? A ray of infinite light from the order of creation shining through man.

What is the order of creation? It is the order in which all things are made, as revealed through science and inspired man.

How is this order revealed through inspired man? Through the operation of natural law.

What is inspiration? It is something speaking in or through man.

What does inspiration come from? It comes from impression.

What does impression come from? It comes from having something pressed upon you.

What is the something that presses? Where does it come from and why does it press? That which presses, is the constant presence of natural forces without and within man driving him to act. Driving him to inquire. Driving him to use, and build, in order to support and develop life.

Without intelligence to tell, man would not know that

he was being pressed, ever had been—or might be.

Being the conscious stratum in natural order, when pressed by other elements, man responds to the pressure and through intelligence—tells about it. He does this, because he is a receiver as well as a transmitter. Through man, all records on earth are found and kept. That which causes inspiration, is of great variety and comes from many sources.

Evil is a cause of inspiration as well as good. Satan is ever active and ambitious to gain followers, and to this end, he impresses many with his works and ways. Strong drink, anger, jealousy, avarice, falsehood and slander are a few of the evil agencies of inspiration. The highest source of inspiration is God speaking in and through man. This is the highest, because God is above and over all. When God speaks through man, a spark of His divine nature, or a ray of infinite light is seen shining through the soul.

There is a difference between infinity and divinity. There is a difference between a spark of divine nature, and a ray of infinite light.

Infinity comes ahead of divinity; man was introduced to infinity long before he was to divinity. A condition may be infinite and not divine; this is seen through universal evil and universal good.

Man was in contact with infinite nature and infinite conditions many centuries before the light of creation appeared to him. And it was much longer, before the light of divinity appeared.

The light of creation as seen through man, is the result of deep impressions made upon him by time. The light of divinity as seen through man, came with and by the Teacher of Teachers.

Man was prepared and is still being prepared through natural order to serve both as an infinite and a divine light.

Before God spoke to or through man, he established certain principles and prepared him to communicate, and be communicated with, on certain lines; and He did this, by making man in a way that he would be impressed by coming in contact with other things. The result of contact, or being impressed, causes man to speak—or it might properly be said, causes the thing itself to speak in and through man. This in-speaking is called inspiration—whether it be good or evil. Man in any case, is only a medium of communication and action.

Inspiration is of the highest order when the contact or pressure is from the highest source; and of the lowest order, when from the lowest source. From this we see, that inspiration is a part of and belongs to natural order; because it comes as a result of fixed conditions.

CHAPTER XIII.

'THE EARTH WAS WITHOUT FORM AND VOID.'

Was Moses inspired? If truth shining through man is inspiration, then Moses was most certainly inspired.

What is the truth? It is that which is so.

How do we know that Moses spoke the truth? The order of creation stands in evidence of it.

Moses says, "In the beginning, the earth was without form and void." This is self-evident. Before anything is made, no matter whether it be the work of God, or the work of man, it is without form and void.

Take anything of which you can think; take a wagon for instance; when the wood is in the tree, when the iron is in the ore, when the ore is in the ground, when the tree is in the forest; before the fire has been lighted in the furnace; before the thing itself has been called for through man's need's, where is the wagon? It is without form and void. Everything is without form and void before it is made, whether it be implement, instrument, fabric or world.

Creation means making something; it means putting together; it also means, that there must be something to put together before anything can be made.

Before anything is fashioned by the hand of intelligence for some particular use, it is without form and

void ; it could not be otherwise. No truth could stand out more prominently or be more clear, than the fact, that before the earth was made, it was without form and void. In this particular, Moses saw and spoke with absolute correctness ; and that which he said, is so clear when looked into, that it not only proves itself, but is proof of inspiration. If all conditions did not stand in evidence of that which Moses said, he would not and could not live in the Sunlight of truth as he does now. In fact, he never would have been heard of ; he would have been lost in darkness and now resting in oblivion, if the order of creation did not save him ; this not only saves him, but becomes clear to the simplest mind under the light of investigation.

CHAPTER XIV.

“DARKNESS WAS UPON THE FACE OF THE DEEP.”

When was darkness “Upon the face of the deep?”

Darkness was not only upon the face of all the deep waters, but upon all the deep mysteries of life and creation before there was light. This is so clear, that comment is unnecessary.

Before anything had been created, especially light, the condition would naturally, and most certainly be, that of darkness—and very great darkness at that. It could not be otherwise. This is a case where we can read through the invisible without seeing; and where darkness is a light unto itself. It is a case, where darkness causes us to see.

Moses spoke in exact harmony with all laws and conditions, when he said, that “darkness was upon the face of the deep” in advance of light. He was surely inspired when he said this for in that which he said, the darkness is heard speaking, and it can be seen through Moses as light—this is in harmony with infinite ways and natural order.

CHAPTER XV.

“LET THERE BE LIGHT.”

In the order of creation, God is presented as a workman beginning work in the most natural way.

The first thing He ordered was light. This is the first thing necessary, to succeed with any work; and the first thing which all workmen must have in order to proceed.

“And God saw the light that it was good.” Everybody and every thing see it in the same way. Even the burglar sees that he has to have a light, (a dark lantern) to work by. All see that they could not see without it.

Without light, eyes would be useless; and without eyes, everything else would be useless—all creation would be useless, and still without form and void—so far as man is concerned.

CHAPTER XVI.

“AND THE EVENING AND THE MORNING
WERE THE FIRST DAY.”

In reading the order of creation, it is important to note, that a day and all other works are from a period of darkness to a period of light.

This is not only true of infinite creations, but finite works. As clearly seen, before anything is made, it is without form and void—and in darkness.

It is also clearly seen, that to remove darkness, there must be light. Darkness is the original state; light is from cause; cause may be from power, or want of power.

In naming light as the first thing created, Moses named the first thing necessary to progression at a certain stage, under certain conditions. And in telling how it was brought forth, he stated the first principle of science; a principle which holds as good to-day as when God's spirit first moved on the face of the waters.

Creation and science came hand in hand, and belong together. Wherever one appears, the other is present to support it; science came with creation as a help meet and guide.

It is a universal principle of science, that the union of two different things, or conditions, create a third, or new condition. This principle is not only a fixed law, but is the foundation of the law of “three in one,” a law which

came with the beginning, and is older than light. On the principle of "three in one," God built, and is still building; from this principle, man builds and will continue to build; from this law, Moses read, and we are now reading; and from this law, all who come will read and continue to build.

Everything made or born is the fruit of a union. This is why

All things are from unions read,
From atoms, to the Father-head.

Cause implies effect, and effect implies something effected.

There must be something to effect and be effected, or cause would never be heard of or looked for. Father implies mother and offspring. Mother implies father and offspring. Offspring implies father and mother. Put it in any form to suit, naming any one, implies two or more—or a trinity.

Father is the result of a union, mother is the result of a union, offspring is the result of a union. All may be from one and the same union, or a million times ten million unions—as the Father of All.

In reading from unions, there are but two kinds from which to read—the finite and the infinite.

The finite, is that where the cause can be found.

The infinite, is where you are impressed by the immensity or mystery of the work, but can only find the author in that which is made.

The difference between the finite and the infinite is the difference between that which can be found, and that which can not.

In presenting creation, if Moses was not in direct communication with The Great Creator, he had that which

was created plainly and constantly before him from which to read and draw conclusions. And through this, he read with absolute correctness. He read correctly, for his reading harmonizes with science and all investigation. Or to put it in another form, it might be said, that, that which was before Moses, spoke through him. He was a register through which the other parts of nature communicated with each other. He was the conscious stratum.

As material is necessary with which to create anything, especially a material world, something had to be in advance of light to build with, to bring results; and Moses says, "The spirit of God moved upon the face of the waters." From this we see, that water was in advance of light, and comes possibly next to darkness in point of age. Giving water as the mother substance, is in harmony with natural order. Light is not necessary to the accumulation, existence or use of water; water is something at home in darkness, and a perfect fit anywhere, and on all things. It fits anywhere as well as light or air; and is as necessary to life as any known element.

"The earth was without form and void," and "darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters, and God said let there be light and there was light."

Here is a natural and scientific beginning. Here we have light as something born rather than made; something that came as the fruit of a union between God's spirit and water. Not a single drop of water, but all the waters of the great deep. This is a great and wonderful beginning—a great and wonderful union—bringing great and wonderful results.

"And God saw the light that it was good." Light is

not only good, and the first born, but the brightest member in the family of creation ; something eminently proper to be called the morning of the first day—and every other day.

The conception of the first day by Moses, through inspiration, is in harmony with science and creative laws. It presents light as a birth through infinite conditions. Moses recognized the law of unions, and the result of combinations, and read from these conditions most clearly.

CHAPTER XVII.

BEFORE THERE WAS LIGHT.

There is but one first day, as there is but one first born.

Beyond the period of light, Moses does not speak or attempt to lead us; he left darkness to be looked into and investigated later. This is very natural, for it would not only be impossible, but unreasonable to expect any one man, or any number of men, inspired or otherwise to do, or try to do, all the seeing for all time. Some of it had to be left for others, and Moses left us darkness.

Darkness is not inspiring only as it is recognized as necessary to higher development.

Moses says that "Darkness was upon the face of the deep." We learn from this, that there was darkness and a deep. But why there was darkness and a deep, he left entirely in the dark, and very deeply in the deep. This being true, we can only proceed by asking questions and looking into darkness. Darkness and the deep come from cause, otherwise we never would have heard of them. And to find out about them, as in other things, we look for the cause.

Where did all the water come from to form the deep?

Why did it gather, and how long was it in getting together?

Where was the spirit of God, before it moved upon the face of the waters? The water and God's spirit cer-

tainly did not meet by chance, as something wandering aimlessly in space.

The spirit of God is certainly as old as water; and must have had a habitation somewhere before it moved to create light.

Before attempting to answer questions, let us first try to get as near God as possible, that we may be enabled to see more clearly. The nearer we can get to God, or the nearer we can bring him to us, the higher the elevation gained, and the greater distance we can see. As inspiration comes from far seeing, our view is widened and extended according to elevation.

God is called "Father of All." This being true, He is your father and mine, and we are interested in Him, and His works, by reason of relationship and inheritance—not from mere curiosity and self-gratification.

Relationship between God and man being that of a family circle, the more united the family, the greater the strength and harmony; and the more perfect the circle, the greater the happiness. Harmony means happiness; happiness means the object of life, which is the first and greatest of all objects.

Although heirs to eternity, the only approach to the Father, and that which we inherit, is through natural forms, in a natural way.

In calling God Father, it is most natural to think that every father at some time has been an infant; filled an infant's place and an infant's home.

Knowing that every father at some time has been an infant, it accords with all reverence, awe and love, to consider, that the One who is Father of All; the One who made all things, must at some time not only have been an infant, but a pioneer. God may never have been an in-

fant or a pioneer, but looking at Him in this light, is most natural and inspiring. Looking at Him in this light, furnishes a figure and suggests conditions that come within human grasp. The clearest and most natural view of the Great Father, is obtained by going back to his early home. By going back to the time and place, when and where, He not only started in darkness and the deep, but when He was in darkness forming the deep. Speaking after the manner of men in human affairs, back to the time when He was a pioneer.

If you have never looked for God's early home; never been there, and do not know the way, you may not enjoy the first journey and the first visit; but after becoming familiar with the way and place, you will find it enchanting. It is necessary to go into darkness and the deep to find that which they hold in reference to themselves and ourselves.

Now, as we go down and down, do not faint or shudder, when you feel the waters surging; when you hear the billows wailing and moaning in unbroken solitude in the darkness above and around you. You will be brought safely back with as many thoughts as you now have—if not more. You cannot be hurt on a visit to God—He takes care of all who call on Him.

We are now in God's workshop and laboratory, where He was for ages and ages before there was light. To keep you here long, might be an awful and most terrible imprisonment. But our Father has been here century in and century out, which you will better appreciate on better acquaintance—and He is here still.

We are here to look around. That may seem impossible; but wait and see. We have come to ask questions;

study; secure views; and if possible, learn something about natural order from order itself—from being with and in darkness and the deep.

The first question is, why is it dark?

It is because darkness is necessary to higher creation; and for that matter, to all creation. Darkness is God's developing room as well as that of man's. Darkness is caused by the Infinite Being closing the curtains of creation about Himself. This, if continued, would cause unbroken night. God causes darkness, that He can more perfectly prepare for and carry on the work of creation.

But the everlasting water; what about that? Where did that all come from?

Water is very necessary for creative purposes and an infinite amount of it too. And while being gathered, light was not necessary. In fact, at the beginning, light would have been out of place and very damaging. Had the sun appeared in advance of water, according to all known laws, the heat of the sun would have taken up the water, to a greater or less degree and interfered with the progress of creation; if not have stopped and up-set it entirely. Heat and light are destroyers of water, not makers of it.

Light by no means was the first thing needed in the order of creation. The object of light is to enable us to see other things. If light was all that could be seen or had, we might as well be in perpetual darkness. Light belongs in its order, as a part of an infinite plan. It is only one feature of development; and that after certain other conditions had been reached. Light would be ruinous as the first step. Had this been the first step, it would be like having eyes without anything to see, or a body without anything to support it.

Light is not necessary to assist God in planning or designing, He can see in the dark; He is at home where we now are, in darkness and the deep. He was here ages before the creation of light, planning and designing. Darkness is one of His attributes; one for which He has great use.

By conceiving and planning everything in infinite darkness, everything is an infinite secret, and will so remain, until man has reached a higher state of intelligence and development.

In addition to infinite plans being conceived in infinite darkness, God did not have, and does not need, any counselors; for this reason, He is the only one who knows why creation is so. For this reason, if for no other, His works will remain a mystery until revealed by and through Himself. He Himself being the law and the whole law, man must frame as He wills.

Where did all the water come from to form the deep?

It came from infinite conditions for an infinite purpose.

There had to be preparation for creation the same as for any other work; there had to be material with which to create, and all material had to be created.

God started in darkness and created water first. This is why the waters gathered. This was a long, hard, lonely work; one that would be melancholy in thought, only for the infinite design and outcome to be reached.

The waters were gathered because God needed them for building purposes and power, to carry on His works.

How long were the waters in gathering?

As the work to be done was infinite, the Creator in-

finite, and time infinite, a few million centuries more or less might not be material. But it is to be presumed, that God used the same exactness in creating the first thing—even the first drop of water—that He followed ever after in establishing laws by which worlds should exist. Assuming this to be true, it may be that an exact amount of time was needed in advance of light to accomplish and prepare for creative ends. It may be, that it took an exact amount of time to gather the waters; and it may be, that they had to be of a certain age and in a certain condition to use “in the beginning;” and it may be, that a certain amount of time was needed for God’s spirit to pass through and impregnate all the waters of the deep before they could be used for the work of creation and the support of life.

When all this was done, it may be, that everything was in readiness—not before—for God to say, “Let there be light.”

As already seen, until conditions were ready to receive it, light would be a drawback and out of place. From the undeviating laws of established order, it is to be presumed, that light appeared in the way and at the very second designed. All the waters were undoubtedly weighed and measured, and stood until sediment enough had gathered in them to form the earth. At the “beginning,” everything had to be in a certain state to bring a certain result—especially results that came.

Where was the spirit of God before it moved upon the face of the waters?

Viewed from a natural and material standpoint, it would be a germ permeating all the waters; one from which all other germs were to spring and exist.

Where was the spirit of God before it moved on the face of the waters?

To answer this correctly, requires knowledge which man has not yet reached. And if any one should correctly answer, he would not be believed or generally accepted, for want of authenticity. Being only human, the best that we can do in our present state, is to look, guess, and wonder in a human way.

When man knows more about his own origin and end, the creature will be able to answer more clearly about the Creator.

Where was the spirit of God, before it moved on the face of the waters?

Asking this question may seem like presumption, and offering a theory or an answer, may seem worse than presumption.

Do the children partake of the Father's nature? If they do not, there is but one case where the law deviates and does not recognize itself, and this would be, as between God and man.

If God is the father of man, then man in some degree must be tintured with the Father's nature; and the Father in some ways must correspond with the nature of His children.

Natural order is our authority for framing theories and forming opinions. We have no other authority, for our Maker has not yet given us any other.

Light, knowledge and happiness are found by following the train and trail of nature.

Where was the spirit of God, before it moved on the face of the waters?

Where would it naturally be? In the beginning, it

would naturally be in a state and place to harmonize with surrounding conditions. It would naturally be in a state and place, to correspond with the beginning and the cause of the beginning. It would naturally be in a state and place to promote the end and ways of the beginning.

Creation came from cause. It came from an original state of conception.

What cause awakened and brought all elements into use.

There could be but one, and that would be, Supreme Power.

Or to put it in another form, it would be infinite conditions in a state of development through contact with Infinite Intelligence.

In what form was the spirit of God at the beginning?

Viewed from a natural standpoint, from the standpoint of all beginnings, it would be a germ. One of infinite nature; one from which all other germs were to spring and exist. Or it could be called, leaven in the lump of the universe.

The germ theory is presented, because it is a universal theory. It is presented, because it holds good under all forms and conditions, natural and spiritual.

It is presented as the form in the beginning, because it is the beginning of all life forms.

It is presented, because if the child is from a germ, there is good reason to believe that the Father is also. Why not? Why should order reverse itself?

Without reflection, the germ theory might look small and narrow; as not related to infinite conditions.

But as long as all life springs from this source, the theory is not only a reasonable, but a natural one. It is

not only reasonable and natural, but when looked into—grand and beautiful.

Through the germ theory, we find that we are descendants of the Infinite Spirit, and heirs to eternity.

This is why we see and think. And if our thoughts are large (at times) it is because we have large things to think about. It is because we think we came from a large source; that we have a large inheritance by reason of being descendants of the original germ.

Anything emanating from man in the way of greatness or value, is on account of that which he inherits from the Infinite and the Invisible—it is not on account of individual merit or personal strength. All greatness comes from unseen power. Men can be actors as long as there is a power back of them to make them act; but when the power retires, the actor retires with it.

Through the germ theory, we see and read most beautiful things. We not only see and read most beautiful things, but enter into the most beautiful places and states.

If there is one condition more sublime than another; if there is one privilege more exalted than another; it is being able, through our nature, to enter Infinite darkness and behold God in the womb of eternity, directing His own formation and acting as His own creator.

This view is made possible through the germ theory.

All was chaos and darkness and infinite space was filled with infinite gloom when Creation was in a state of conception. But through the theory advanced, at this period, we are able to see the Infinite Spirit, as an infant; sweetly sleeping and dreaming.

When eternity was preparing to give birth to all things;

through the germ theory; we can see the Ruler of the Universe with waves for covering, and the deep for a cradle, being rocked by the hand of Father Time.

And as the waters deepen and roll without shores to stop them; as mists thicken and thunders peal while centuries pass like the ticking of a clock, unmindful of time and conditions, through the germ theory, we can see God as an infant wreathed with smiles serenely sleeping.

As immensity trembles from sphere to sphere, the Infinite Spirit appears undisturbed in the lap of darkness and the arms of the deep.

Beautiful Child Supreme. Dreaming of light; dreaming of might; dreaming a Godly dream. Dreaming of life and worlds to come; of glittering stars and a shining sun. Dreaming of grandure and glory divine, of Infinite love and Holy design.

Child of creation, dream on.

Supreme means above all and over all. It means, that the One who is supreme, has done all things; is all things; can be all things; and has been all things.

For this reason, the Supreme Being could be a germ infinitely small, and enter into conditions infinitely great. He could be an infant born from a germ in the deep. He could bring Himself up in darkness on the face of the waters or under them. He could be a navigator, a pioneer, and an explorer by the light of His own countenance. And with tempests for chariots and lightning for steeds, he could entertain Himself while preparing the way for angels and coming man.

To take on all forms; pass through all stages of evolution and development, from Infinite darkness and crea-

ting the deep, to ruling worlds and granting eternal life, means the consummation of a Supreme amount of time.

Water is not only the mother of germs, but a mirror, wherein we can see the intelligence back of creation.

The Supreme Wisdom of creating water to start creation is shown from the fact, that the first thing needed was the first thing created. That we are able to recognize this, is a light in our hands and a compass before our eyes pointing the way to natural development.

Water came from and with the birth of Infinite Life. Its value and importance cannot be estimated; and its uses are as numerous as its importance is great. Being the mother of germs, it is a natural support of all life. It is food, medicine and power. It has not only furnished man power, and so continues to do, but it has been one of Nature's great powers from the beginning. It quenches thirst and puts out fire. Without it, the earth would be a desert and barren waste. The rose blossoms not in its absence, and desolation reigns where it is not found.

It is not only an emblem of purity, but purifying in its uses. It cleanses the body and washes away sins in baptism.

The Spirit of God moved on the face of the waters to create light; Moses was taken from it; and through it, man is led to higher and more perfect life.

It furnished a highway long before railroads were built. Running streams started activity, transportation and commerce far in advance of the compass and chain.

By looking for the source and following the course of running waters men became discoverers, and discoverers became pioneers. And pioneers opened and settled up

the country. Before the plow was ever thought of, or attention was directed to cultivating the soil, man took food from the waters. And many centuries in advance of steam, he settled upon river banks, and water turned the wheels of industry. Take it from the earth, and all life would vanish as by fire. In nature, it is as wonderful as it is important; and the most appropriate of all things to be first in creation.

Light and darkness are not material and cannot be weighed or measured; water is positively material, yet it fills forms and meets conditions equal to light and darkness combined. In fact, it makes its way and moves things where other elements cannot. Water is immaterial as to form, but material as to nature. This is a wonderful combination.

While visiting the beginning and the most ancient of all laboratories, as we may never come here again together, let us look a little further into first conditions.

Water being the mother of germs, seeds were prepared in the original laboratory, so that when the waters were gathered and the dry land appeared, the seeds would be carried to all parts of the earth by the moving waters, and be ready to come up self sown when God said "Let the earth bring forth grass, and herb yielding seed after its kind, and the tree yielding fruit after its kind, whose seed is in itself upon the earth."

When God said this, everything was created and deposited ready to come up. He designed and prepared everything for use in advance of calling for it. He knew how it was put up and how it would be developed; and He had everything in order to come forth when called.

Would Supreme Intelligence call upon the earth to do

something it was not prepared to do? If seed is properly put in the ground, the earth can be called upon to bring forth grass, herbs or fruit according to the seed planted.

Question. "Which was first, the tree or the seed?"

It would be so much easier—to say nothing about so much more natural—to make a seed to grow a tree, than it would to make a tree to grow a seed—to start a tree—that it seems almost like a reflection on Supreme Intelligence to say that the tree was first; especially after reading what Moses says. After saying "Let the earth bring forth grass, etc," God says "Whose seed is in itself upon the earth." Does it not say in plain words here, that "seed is in itself upon the earth?"

If it was not necessary to have seed in the earth to start with, creation would have been different. God might call upon the rocks to bring forth grass and fruit; but man would be a long time calling—especially if he was looking for something to eat, or wear, without he had the right kind of seed properly planted.

During the period of darkness God was supremely busy. He had more to do and less to do it with at this period, than at any other time. He not only had one thing but everything to create. He had to make His own material and wait on himself, only as He turned that which He made to His assistance. It was during the period of darkness that He laid the foundation of all things. This appears from the fact, that water was created first, which is a moving force and an element that works within itself—a most essential supporter and promoter of all existence. After a long journey and sojourn in darkness and the deep, we are permitted to return and behold the light because of that which we inherit from the original germ.

CHAPTER XVIII.

MOSES.

Who was he? He was, and still is, the recognized mouth piece of the Most High.

Why was he called Moses? Because he knew the most of any one.

Why did he know the most? Because he had the Most High to guide and instruct him.

What did Moses call the Most High? He called Him God.

Why did he call Him God? Because He is the One who *got* all things together.

Did Moses find God, or did God find Moses? They came together as Maker and something made. They came together as Parent and Child. They came together through natural causes in a natural way.

How did God impress Moses? He impressed him the same as all deep and lasting impressions are made. He put heavy and pressing weights upon him; weights that not only impressed Moses, but all mankind.

Without man could be impressed, he would be without a nature to guide and develop him. It is through and from impressions that he acts.

If not able to be impressed, he would not be aware or conscious of anything. If he could not be impressed, he would be paralyzed or dead.

When did God impress Moses to speak and act? Not until hundreds of generations had come and gone, and all mankind had been swept from the earth, excepting one family, did God Impress Moses to speak and act. Not until long after Noah had built the ark, and all life had perished, excepting that in the ark; not until long after Abraham had come and gone, and Isaac had departed; not until after all manner of conflicts and evil had corrupted the earth for centuries, did God impress Moses to speak and act.

Not until after the cruel Egyptians, like birds of prey, had become so heartless and oppressive that Moses found justification in taking the life of one of these human vultures and burying him in the sand, did God impress him to speak and act.

Not until he had spent years in retirement as a tender of flocks, did Moses come forth as a philosopher, law-giver, general, a servant of God, a laboring-man, a student of Nature, and a writer of history. Not until after all this, was he impressed to proclaim the presence and power of a Supreme Being—a power of Justice and Wisdom.

And when he did come from being impressed with others,—from long oppression,—the people were ready to hear and follow—and did follow—and are still following.

History cannot be written until there is history to write.

You cannot be impressed without being made to receive impressions, and something has impressed you.

That which was, had to be (all had to take place) before Moses could be impressed by it. Otherwise, there

would not have been anything to impress him. Anything different from that which was, would not have made the impression which he received and recorded.

I never saw Moses in visible form. I never saw him face to face and shook hands with him; but through my invisible nature, and that of the great Leader and Teacher, we have met; and through the invisible he is now with and impressing me.

I never saw Moses face to face; but all who have, or ever will live, cannot truthfully say that I am not impressed by his life, works, and teachings. And being so impressed, I speak and act accordingly. Man's nature being such, that he receives impressions and is moved thereby, this feature of his nature is as much a part of natural order as the sun, moon, stars, or the earth.

As this is a work from impressions received from the works of Moses, I am impressed to say, that slight variations lead to misinterpretations, and that misinterpretations will becloud and darken the clearest sky. Whether I say Moses, or the works of Moses, it is all one and the same thing. Through Moses, I am impressed to speak and write of The-By-Bell.

CHAPTER XIX.

THE-BY-BELL.

The-By-Bell is the bell by which man lives and walks. It is the ever present bell in the heart, calling man to look, listen, wonder, think, study, and act.

When God made man, He not only put one, but a chime of bells in his heart.

He put there the bell of consciousness; the bell of sensation; the bell of love; the bell of ambition; the bell of intelligence; the bell of desire.

The bell calling man to investigate and find out why and for what all things are made, calls him in many directions, but all directions lead to one and the same end.

The-By-Bell, is the bell in the heart that is ever ringing; calling man to examine, wait, work, hope, try again; call for help, talk with and consult others, find out what they think and know; find out how they have been impressed and then communicate his impressions in return. And after centuries, see what the general impression is. Judge results.

The bell in the heart, is the self-register in the stratum of intelligence. It is the fixed way to find and prove the truth.

But as time goes on and on, and the bell in the heart keeps ringing and ringing, it is self-evident that as man is

moulded by time and experience, that with time the tones of the bell will grow clearer and clearer, louder and louder; and by looking, working and building, that man will reach a stage where he will see and understand and be in harmony with higher life.

The-By-Bell is the bell formed and created by God. No man could be the author of this bell, inspired or otherwise.

Men have written, thought and talked about it from the beginning. But impressions and expression of men in reference to it are not the bell. They are only writings and opinions about it, and some may be right and some may be wrong—as some are.

That which individuals feel and say about established conditions, is not the word of God. Only the living truth is God's word. That which God made is His word. Man is one of His words. But man's opinions and expressions in reference to God, is not God's word, any more than a shoe is the foot.

Everything is a part of God. But every expression in reference to Him is not the word to follow. The immutable and unchangeable truth; the law of evolution, is God's word, and He has just as many words telling what not to follow, as to follow.

In so far as we comply with, express and live by the truth, we are correctly following God's word. His word is established the same as everything else is established, by and through His laws; His creations and His revelations.

Through impressions received from the works of Moses, I am impressed to say, that the bell in the heart, by which man ever has, and ever will walk is The-By-

Bell. This is it, because it comes from and belongs, not only to the invisible part of man, but the invisible universe.

In answer to the bell in the heart, man has built temples, cathedrals, churches and meeting houses. And on the meeting house he has put a steeple, and in the steeple he has put a bell to correspond with the bell in his heart; and when the bell in the steeple rings, he goes to listen and look for light in reference to the far and dim beyond. He goes to look for food to nourish and strengthen a cherished thought.

He cherishes in his heart an inborn desire to have and to know; a desire to build for the highest and best ends.

When he answers the bell in the steeple, and goes to get nourishment for his cherished thought, it is called going to church. This being true, the church is a cherished thought. The meeting house is not the church, any more than the table is the food, or the food is the appetite. The appetite is something inborn calling to be satisfied—so it is with the heart. That is the church—The church is a cherished thought in the heart—belonging there as a part of man.

The true church being a principle, you are in church at all times, anywhere and everywhere, when nourishing and cherishing the thought of purity, goodness and immortality—you are in church, but not at a church gathering or meeting.

You can be in church, working in the field or at the desk; you can be in church, waiting on the sick or doing good works of any kind. Cherishing right thoughts and performing right deeds is evidence of goodness no matter where you are or what you are doing; effect follows

thought as certainly as steam creates force, or as water creates moisture.

The right thought cherished, leads to goodness, greatness, grandeur, glory, peace, happiness, salvation. Salvation means that you are saved by going in the right direction.

The bell in the heart suggests and determines the direction. If that is wrong, you are wrong. If that is right, you are right. How are we to know? Impressions lead to looking for certain ends; this is one way. Desire is appetite; and appetite suggests food. Here we not only have one way, but a number of ways. Results determine the kind and quality of the food. We know what has been tried, and we know ourselves after trying. Here is the way.—Try.

That which Moses wrote about The-By-Bell, now called the Bible, belongs together and must be taken as a whole. And all facts and conditions must be interpreted as many conditions covering many periods; which embraces thousands of years for man, but with God, it is different. Every work must be judged as a whole.

Many have been, and many are impressed by the ever ringing bell in the heart; but all are not impressed alike; only in the way of acknowledging that man is not supreme—that there is a power above and far beyond him. But as to serving and approaching this power, there are many opinions, creeds, beliefs, denominations, sects and societies—all influenced by that which impresses them.

More light may, or may not be, conducive of more harmony. But through the works of Moses I am impressed to say, that through time, every law will interpret its own use and meaning. That by following any law, that will be found, which belongs to it—even the laws everlasting.

CHAPTER XX.

YOU KNOW.

You know when you are not telling the truth. The By-Bell tells you; and it very kindly tells you first—before others find it out. By doing this, you are warned through your own nature, and can guard against harm before it is too late. The bell in the heart is the first to call attention to the danger and evils of falsehood.

This bell is not only a guide, but a shield. A shield formed in and from yourself; one that is self-operating and self-protecting. It would not do to have your By-Bell in the hands of outsiders. If it was in the hands of some one writing or commenting on it, the world would have your secrets as soon, or before you had them—in fact, you would not have any secrets, and would be without protection against conditions arising within yourself.

No human being or any number of them, could be the author of The-By-Bell, any more than you could be the maker of your own eyes or create your own hearing.

The One who got all things together is The Author of the bell in the heart. The By-Bell, by which you live and walk, is a part of your real self—and not a book from the hand of anyone.

It is to the individual what the electric button is to the trolley car. When the button is pressed the bell

rings in the motorman's cab, and he operates his car accordingly. He stops or starts according to warning; according to that which is indicated by the bell.

You know what it means when the bell rings in your heart. It is notice from passengers of thought, where conscience is conductor, to stop or go ahead.

CHAPTER XXI.

THE TRUTH:

We are told that the truth is beautiful. It is, if we are beautifully and harmoniously in accord with it.

But if out of harmony with it, the truth may mean disgrace, the penitentiary, the gallows, the poorhouse, or a place called hell.

Hell is a condition where the imperfect are held for repairs. It is where you are cast aside because of imperfections; because not in harmony with the highest and best—with that which is right.

It is a condition, not a place. It is where you are a misfit with purity.

The worst hell imaginable, would be in a place called Heaven, where all were enjoying life but you; and there have angels look down upon you with scorn and contempt. To be surrounded by the fruits and joys of life, and not be able to participate in them because of moral unhealthfulness; would be the worst of punishments.

What could be worse than being in sight of pure water and not allowed to have a drop to quench a burning thirst? To be where the happiness of those around you would be a living torment because of your own condition? Because of that which you have been, and still are?

Suppose you were called to carry a part in an important

musical program before a large and critical audience and that you did not know a note? What would they say about you and how would you feel when you could not sound "A"? They would simply say, "the poor devil is away from home—out of place—he knows nothing of harmony—he is to be pitied. And so you would be. Here is where condition, not place, would be torment.

On the other hand, suppose you were where every one was in torment, and that you had so lived that you were not only free from certain conditions, but had overcome the condition of the wicked? Where, by right living, your life was such, that you had gathered just what they lacked to make them Happy?

As a saint and a christian what would you do? You would furnish them water to quench their thirst; you would bind up their wounds; you would soothe their pains, and administer as far as possible, to every want. And you would tell them of faith, and hope and love—and better days coming through changed conditions—to be of good cheer, that right thought and works would bring them out and make them better—if not perfect. And when you saw the result of your work; that you were doing good; that you were carrying light to those in darkness; and comfort to those in pain, you would be in Heaven in the midst of the infernal regions, on account of your condition and the good you were able to do to others by reason of the goodness within you.

Heaven is a condition as well as the other place. And both are expressions of truth. The solemn, everlasting truth. The truth is beautiful when it reveals the beautiful. But it can mean annihilation. It can be the worst

and most appalling of all things under certain circumstances; and it can be very grand and beautiful under others. It just depends upon your relation to it. Many have found it easier to commit suicide than face the truth.

CHAPTER XXII.

EDGE-YOU-CASION.

All are in favor of it, because all need it.

Anyone not in favor of Edge-You-Casion is a fool. And that is the reason why he is one.

All are in favor of it, because an Edge-You-Cated man is one who has an edge on him.

When fully and completely Edge-You-Cated, a man is not only edged up for one occasion and occasionally, but for all occasions. When edged up in this way, he is in possession of the best there is going and prepared to meet emergencies on all sides.

But it is seldom that anyone gets so that he is ready for all occasions, without getting "Tips" in advance that the occasion is coming. There are more ready occasions, than ready people.

When a man is rightly edged, he can cut his way through the world and make a clearing where he can be recognized.

Those who live, work and die, unnoticed and unknown, may be better off than those who try, and make conspicuous failures. But the man unknown and unheard of must have lived a lonesome and dreary life—if not a worthless one. And if unknown, there is no record that he ever did any good—even if he did any. Not even by failing and leaving behind experience.

It is unpleasant to be a conspicuous failure. But the worst of failures, is not to be known for anything.

If it is noble to tell the truth, I am compelled to say, that I never spent a day in an institution called a College in my life. But I have seen, and know large numbers personally, who entered as raw material, and came out the finished product—or that which was called finished when they came out.

But after rubbing up against the sharp corners of the world for a few years, they have openly admitted to me—with considerable meekness—that they had become more finished after being out a while—and that they knew of others, who had become finished entirely.

While I have never been through College, the opportunity to judge of the fruits handed to the world from these institutions, has always been before me.

The institution where young people are collected together to have an edge put on them, is of highest importance; and entitled to highest respect and support.

As I understand it, The-Call-Ledge, is the highest ledge on the mountain of intelligence. That it is the highest and most important peak in the range of thought encircling the world; that it comes from centuries of study and reflection, and has been ages reaching its present elevation; and that it is expected to keep right on getting higher with time. That it now has an elevation not only looking over and into the affairs of this life and world, but into worlds to come.

The importance of The-Call-Ledge, the place where young people are called up, or work themselves up, to be ground before plunging into an endless battle, is certainly a very important institution.

The place where they are taken to be shaped and edged for the various callings in life cannot be overestimated. For as the young are shaped, so the old must be. The end is usually in accordance with the beginning. If not, it is because the beginner changes his course and takes another way, or the way is closed up after the start is made—lately, it has been caving in from earthquakes.

When the graduate steps down edged for his calling, or to look for one, it is very correctly called higher Edge-You-Casion. For The-Call-Ledge is the highest and last place where he is called to be ground for the occasion of life.

Although I never spent a day in one of the higher institutions of learning, every organization, institution, society, sect, and denomination that points toward advancement and tries to advance; that has progression for its object, and tries to progress, has my best wishes and should be encouraged by all—and I am a friend whether I have any donations to make or not.

The world is not far enough advanced yet for all to look and go in one direction. But in time it may be. In time all will be led to see the right way, and will be found unitedly working to reach one end—the highest end. This is conspicuously true now, in money matters.

Although the way may be known, without a start is made, and a continued effort kept up to perfect a certain work, and establish a certain condition, progression is impossible and a desired state can never be gained.

Advancement is all that keeps the world moving, but to advance, it is necessary to move. This is an effort to start—and all are asked to join. To put their name on *The Great Register*.

It is not only natural and right to look in all directions, but necessary in order to determine what is right. Much thinking and preparation is necessary before any important commencement.

Never having graduated, I never participated in any graduating exercises. But the solemnity and importance of a commencement exercise readily appeals to the imagination—especially to mine.

A commencement of any kind is truly important; whether by the learned or the unlearned—the rich or the poor.

To step from The-Call-Ledge, down on to the cold level of common greed and selfishness, to enter a struggle that must continue until the Doctor says, “his pulse has stopped,” is a serious affair—one awakening serious thought.

But to enter life’s struggle with limited preparation, or without any advantages whatever, is more serious.

Think of chopping wood a lifetime with a dull axe; or think of going against a hard world without any edge to meet tough propositions and “sharppers.” What about a situation of this kind? Very serious, indeed.

Ignorance means darkness and mental dullness. To get out of this condition means, not only effort and searching for light, but gaining it.

This is why young men and women—and even old people—look back with interest to the place where they first edged up for life.

After getting older, they can look back and see where they hit, as well as missed it; where they might have done better, or worse.

It was never my fortune to be taken way up high and

ground in a real high institution of learning. But I have had worlds of grinding done on me away from The-Call-Ledge. I have been ground in the woods; among the hills; out on a North Dakota prairie; on the level and off the level. And after being ground until nothing but edge, the next thing I knew, it was all ground off again; leaving me like a grub hoe—or the shadow I am now.

When I think of the amount of hard grinding that I have had, the only wonder is, that I am not thinner than I am.

But such as I am, I am. Nothing more, nothing less. And I am here. For what? For a particular purpose. Principally to tell the results of being ground and the impression that it has made on me; and by so doing, try to impress others with my impressions without grinding them too hard.

While not having been polished up or smoothed off on the High Ledge, the fact is appreciated that I have seen the sparks fly from others as well as myself—more than once; when a crank has been turning the crank, and another, doing the grinding. All of which made deep and lasting impressions; impressions which have not only impressed my life, but will go with me into eternity. It could not be otherwise. For grinding enough, will impress anything; not only a man, or a rock, but the hardest steel.

On or off The-Call-Ledge, no one can ignore its importance. Edge-You-Casion, is knowing what to do, and how to do it—knowing all this, is more than a good deal.

Nothing is more important than an edge to overcome and clear away obstacles that are constantly being met in the pathway of life.

Once in a while I sit down and mourn when I think that I never went through College. When I wonder what I might have been, and what I might be now, had I been professionally ground.

But contentment comes by thinking that it may be all for the best just as it is. That, had I gone there, I might now be a cripple for life from playing foot ball; or hazed to death before graduating. Then there is no certainty that I would have graduated with honors—and possibly not at all. So it is useless to mourn over that which I never had and might not be. Whether just as well or not, the fact remains, that I was ground somewhere else. And that which we do not know and never had, cannot reasonably be charged up, or put in as an asset, or loss.

Whatever the condition or calling may be, Edge-You-Cated or not, it is the part of manhood and duty to present the best front and render the best service possible.

I cannot translate, and have but limited knowledge of one language; and the most I know about that one is, that language is the means of conveying thought. And without something to convey, language is a horse running loose. Without something to convey, there is no use for a conveyance. One language is large enough for all the thought that I find to express; although a larger number might show more finish—more grinding.

Style and variety are often taken for principle and utility. A principle is a principle, regardless of shape or color.

For instance, take a wagon tongue. The use of the tongue is to guide the wagon and hold it in place in

connection with the team; whether it be horses, oxen or mules. Paint looks well, and helps preserve the wood, but it does not help guide the wagon; neither do the trimmings on the tongue; whether they be brass, iron or silver, help guide the wagon. It is the good solid wood in the right place for the right purpose.

Not being a graduate, I do not pose as a literary character; a literary individual is one who is all lit up by letters. When it comes to the world of letters, there are worlds of them.

As far as I have progressed in the sphere of intelligence, is to look into a few plain principles and everyday conditions.

As a matter of common honesty, and to escape the charge of trying to break into the kingdom of letters without proper training—without having been ground at the right place in the right way, facts are stated to avoid any possible friction that might arise from that which might look like an encroachment upon certain fields—reserved especially for the learned.

After making it clear just who I am and what I am, if not worthy in an honest light, I certainly ought not to be in a dishonest one—even if such were possible.

Whatever the truth may be, that should appear; so that it might be received or rejected according to highest and best ends, regardless of who for or against.

I cannot translate, but I can feel. And I am impressed that, to a limited extent, I can see. But whether I see or not, I can most certainly feel; and from feeling, I am most certainly impressed. But whether impressed correctly or incorrectly, the reader must judge.

Impression is a positive condition with man—and everything else.

A horse can be impressed with the whip, or a heavy burden.

The College and the College graduate are entitled to highest respect; especially the one who comes out with a good edge on. Before one of this kind, I most respectfully bow in honor of merit.

Not being a graduate, this work is necessarily put forth in the plainest style—the simplest form. It is by a common man, for a common people, to help build up a common, but important work. But it is hoped, that those who are not common, will look into it as well as those who are.

To some, impression may seem like a vague and uncertain condition to act upon; but such is not the case when understood.

For instance, suppose that a College president and a mule were standing side by side, and both were securely fastened and blindfolded; and both had to be branded; and that you had a red hot branding iron in each hand to be applied at the same time. Which one would you stand behind to apply the irons? Certainly not the mule.

While the mule is not a graduate, he would respond to the hot iron impression just as quickly as the learned man, and would do it in a way that you would fully understand that you were not around a health resort.

The College President might tell what he would do when he got loose, but you would take notice what the mule would do, before getting loose.

Impression is the foundation of all advancement; no matter where it comes from or to what applied; no matter whether it is favorable or unfavorable; good or bad; an impression is an impression. And if made strong

enough and deep enough, it becomes a part of yourself—living or dead.

Never having graduated, the right to criticise and express opinions may seem out of order, as not belonging to my class. But under the law of impression, the right is claimed to tell how you feel—and find out how others feel.

The ignorant and thick headed have had, and are still having, their full share of influence in helping shape the affairs of the world. It can not be called the correct and best influence, but it is, nevertheless, influence with a shaping end to it.

Taking everything into consideration, a system is necessary whereby the ignorant and thick headed can be reached, and the only system is through impression—as seen by the mule and the learned man standing side by side. There is a way to reach and do everything under the law of intelligence.

There is no question about the advantage and importance of Edge-You-Casion. But occasionally a dispute is heard as to what it really is, and the best way to obtain it.

There is even a difference of opinion as to that which is taught and the way it is done, being the best.

But one thing is clear ; to get good results from grinding, there must be good material on which to grind. Soft material does not make or hold an edge well. Razors are not made of pewter nor bear-traps of bass wood. At least this is my experience in shaving and trapping.

Regardless of any and all opinions, an Edge-You-Cated man is as able to perform good service as one not Edge-You-Cated, provided his Edge-You-Cation does not spoil

him for work. It is not a question of knowing how to work, it is a question of being willing to do it—and doing it. Doing it, is why it is called labor.

A College may be the highest and best place on earth to get ground; but without the right kind of material to work on, there is not an institution in existence, and never will be, that can put a lasting edge on everything that comes along. Lasting results must come from lasting material.

This book is written on the principle that Nature cares for herself. That things coming from, returning to, and belonging to nature, will be cared for in one way or another—through natural order.

This book is written on the theory, that The One who got all things together, has an object and a plan; and that the opinion of any individual or any number of individuals in reference to the object and plan of The Most High, in no way affects or alters Infinite design. The only one a mistaken idea in reference to God can possibly affect, is the one who is mistaken.

The One who has thus far gotten all things together, and is still gathering them—is not afraid of the truth or investigation. He is not afraid of investigation, for, there being no supreme judges above Him, He cannot be over-ruled or set aside. He can render any decisions He pleases in His own favor. So you cannot over-rule or get around Him.

The more you look and investigate, the greater and grander the only Supreme Judge looks and becomes. Being the Author and head of nature, the only way to reach Him, is through natural channels. Nature and natural law connect all things from the Infinite to the finite.

The cow that kicked over the light years ago that fired the City of Chicago, was not a graduate of any kind—she had never studied explosives and had not been planning for the catastrophe. But when her foot struck the right thing, and conditions were right to receive the flame, the most valuable part of the city went up in smoke.

A principle is a principle, at the end of a cow's foot or at the bottom of the Almighty Throne. God does not suspend law to please one and punish another.

This book is written on something of the principle that a dog barks. The dog barks usually because he sees an object or hears a sound.

Barking is the dog's way of communicating. His natural language—when speaking in his native tongue. He also communicates by wagging his tail; but tail wagging is only a friendly gesture. It never accompanies a fierce and watchful bark; or growl. A dog would look like a complete fool to be showing his teeth at one end, and at the same time, wagging his tail at the other. This would be the greatest deception and the most dangerous nature a brute could possibly have. It would be impossible to tell whether he was going to bite or play with you.

The dog's language is not as finished as some, and his communications are not always highly important, but they have been known to be of great value. The dog has been known to tell of the approach of robbers and help run down murderers, and has performed heroic service in saving life.

So if a dog can communicate and has a place in the world of usefulness, it ought not to be so very much of

a surprise that an ordinary individual should attempt something in the way of usefulness, by communicating.

When this book is read, if there is nothing in it that impresses you, you may think that I am barking at the moon. If that is so, just stop and think it over. There may be something in it—after all.

If the moon will impress a dog so that he will bark at it, there may be the best of reasons for looking into it. The man up there may be alive and moving around or going wrong in some way and the dog sees him. It is not a subject beneath notice, because a dog barks at it; every living soul instinctively feels that there is something approaching. What is it? Let us all look out of the window of creation and see what is coming; see what the dog and so many people are barking at.

When one appears in the role of an investigator or instructor, it is only right that it should be made plain just who he is; where he came from, and what he is investigating and trying to present.

It is recognized as bad taste to speak of one's self. But as long as I am speaking, not to make claims—not boasting of any superior qualities or advantages—that is different. I am not the big I. I am the small one.

I have a slow and peculiar mind. That you have undoubtedly noticed before this. I can only grasp plain and simple things; that which is brought within the range of childlike simplicity.

I can only move as some figure appears to impress or lead me.

I cannot go or stand alone without something like a shadow to assure me of the existence of something real. I am the follower of a shadow, not a leader—and only a shadow myself.

I boast of nothing, because I am nothing, and have nothing, outside of powers beyond myself. I speak purely through being impressed.

I may not be a judge of teachers, but of all I ever had, but few are recalled with pleasure. All tried to show me, by showing their own knowledge; but the most of them failed; their knowledge was not clear to me. A few are remembered with pleasure and profit.

I may be mistaken, but according to my way of thinking, teaching is a gift as well as a profession. The gift and knowledge must go together to make the right kind of a teacher.

Having knowledge is one thing, being able to clearly impart it in an interesting way is another.

Simple illustration is the only thing that my mind ever could or can grasp. Something must be seen and felt to impress me.

Let us look a little into the condition and subject called education. To appreciate this, to interest children and young people in it, make it agreeable to them, and have them go after it with enthusiasm and satisfaction, is the business of a teacher; which is a problem—a very great problem. One upon which millions upon millions have worked, and one upon which millions upon millions of money has been spent; and must forever continue to be, to keep up the pursuit.

But to present it to the young so they will not be worn out and get tired of it before the importance of it is really comprehended, is a work of true art. Without the mind can be interested and impressed, there is but little to work on; and without the mind can be interested and impressed, there is no response or drawing power for the teacher. Here is a pure natural principle.

Teaching is not just the movement of some cold, unsympathetic individual going through certain motions, to draw a salary.

Teaching is teaching; and if you cannot teach, you are not a teacher. It requires knowledge to teach, but tact is needed to interest and manage pupils. Tact is something in the way of a gift; talent without tact is only one-half the equipment of a teacher.

Being old fashioned, and anything but modern, it is impossible for me to shake off frontier style and backwoods methods.

The word education does not appeal to me in any way. It is without character, individuality, or particular significance.

But to say Edge-You-Casion, to me, suggests something at once. You see something being ground; something being sharpened and polished; and you can see that an edge can be put on a man as well as an implement. It suggests something going on, and that if you do not move yourself, that you will get moved, or run over.

And when you think of something being ground, you think of that which grinds it, and who is doing it, and how it is done. And you keep looking; investigating, and inquiring; and the first thing you know, it all stands right out before you in a plain picture. You see that the whole world is a great big grindstone, and that everybody and everything is being ground; big, little and old; and this sets you to thinking, and asking questions about Edge-You-Casion; and you want to know who is turning the crank. And you keep looking, and you find that it is the Almighty himself, who made the stone; and that He is turning the crank without any let-up. And if you keep

looking, as you see it going around ; if you grasp the true nature of it, you will find that every one who stubs a toe, and every one who is disappointed in love or business, is getting an Edge-You-Casion, and having an edge put on them—or going to the scrap pile. You are in school all the time and never out ; and if you keep looking at the system of grinding and being edged, you will find that as the universal grindstone goes around, that a certain number are being ground to death, and that others are worn out by old age ; and that a stream of dead matter is running off the stone into the ground, and that another is replenishing it through new births. While some are going, others are coming much in excess of the going. This is what keeps the stone wet so it can be used.

There may not be anything in the pronunciation of a word, but to me it is everything. I must be led ; I must have a picture before me, or a shadow to follow ; or all is a blank or total darkness.

Take the word College. Has that word any character to it? To me, no. Excepting a place where you might get tripped up or have your hair singed off when sleeping.

But say The-Call-Ledge, and see what that indicates. The first thing you do when you hear this pronunciation, is to look up, to see or find the Ledge ; to see where it is and who is calling you, and how to get up to it. And as soon as you look up you see an elevation, and you see that by being elevated, that you can see more and further, and your desire is stimulated at once to go up and see what there is, and get an elevated view of the world and life ; and as you work yourself up, you commence to see the advantage of being elevated ; and you commence seeing ; that the higher The-Call-Ledge is up, and the higher

you have to climb, the more you can see ; and as you keep going up the mountain of intelligence, you commence to wonder and ask all kinds of questions. You commence to look to see what the mountain is standing on, and why it is a mountain, and you get back to the same One who is turning the crank, and find that He is everything.

That He is the grindstone, the Instructor, and all there is. And that we are always and eternally face to face with the Author of the system and the Head of all educational institutions.

Before leaving the subject of being ground, there is one more brief thought ; not a brilliant one.

Under proper instruction, I believe that I should have known more at the age of six years, about some subjects, than I do now, at sixty-five.

Take the word My-thol-o-gy. The brief definition of which, is "pagan theology." You see it goes way, way back ; and is connected with something very dark, old and musty.

Take this word My-thol-o-gy that occupies a place almost exclusively in heathendom, paganism and idolotry, and change the pronunciation to correspond with its meaning, and connect it with modern and natural conditions and see how it looks.

Say Myth-ology. This not only indicates, but means, the science of myths. A myth is given as a "fabulous statement or narrative," "something fabulous ; imaginary."

To pronounce myth-ology my-thol-o-gy and connect it with heathendom and heathen practices as an error in religion, is as ridiculous as heathendom is remote from the present day.

There is not a thing in the world, never has been, and never will be, but what has at some time been in a mythical state—and came first from a mythical condition.

Come down to facts and modern times—something that is known by all classes.

Suppose you were looking at two healthy young people, a young man and a young woman, fully developed and of marriageable age. Suppose you should see the young man, pure and noble, with highest thoughts, looking upon the young lady with admiration and love most holy. And she should return his attentions with blushes and approving smiles. What would you say? What would you call it? Love? Yes, love—surely love.

But according to my version of mythology, there could also be seen future generations in a mythical state.

But you say, they are not married. That don't make any difference; we know their nature; we know that we were all myths once ourselves and will be again. But you say, suppose they should never get married. Then it would be a genuine myth, pure and simple—a profound reality.

We are dealing with myths today and always will deal with them. The myth, the fancy, the impression, is the beginning of all creations, all building—all unions.

With shadows for companions, and impressions for guides, let us pass on to reality and higher materialization. Higher Edge-You-Casion.

CHAPTER XXIII.

THE WAY.

A great and important work is to be done; but much has been done, and there is much for which to be thankful.

We are not beginners without light. The way to reach right results has been made clear through established order.

Only for this, the work calling for endless workers, (not mere pleasure seekers and profit hunters) would be beyond human accomplishment.

Some time is necessarily spent in talking and thinking in connection with any important work. No matter how far it has progressed—or just beginning.

On this occasion, we are right where we first met; still in the wilderness. Where the great deep is on one side and the dense forest on the other. Where the notes of the single bird (Hope in the heart) was, and still is, our companion in solitude.

The One who created all things came from darkness and the deep. This must mean, that we are to rise and follow Him into light. That must be what light is for—to see Him. That must be why we have eyes to see and ears to hear; because there is something to hear and see. Each part of creation belongs to the whole, and works together within itself, for itself. As we keep seeing, and seeing.

The One who created all things must know from whence He came, where going, and how all ends are to be reached. This is as true, as it is necessary to move to accomplish anything or get anywhere. As it is necessary to move to accomplish anything; before starting, let us take one more look at the place where we now are. One more good-bye—before we part to meet again.

Where are we going? Not only to gather oil for our lamps by which to do a great work, but to gather strength and knowledge to help clear the way to “dominion.”

Where are we going for all this? To Moses; one of the first and greatest of pioneers and leaders. The one who long inhabited and passed through the wilderness, and is now far beyond it.

Where is he now? Alive and progressing in other worlds; studying creation in higher forms; and still holding the rod of command—or that which is the same, the light of intelligence.

How do we know this? If God can place a man on earth once, He can send him back any number of times, in any number of forms and ways.

To say that I am now personally and directly in communication with Moses, would be false and insane.

But to say that, that of which he spoke and wrote is now positively before me, and is, at all times, is positively true. Not only within my sight and touch, but that of all others.

Then, that which impressed Moses, not only impresses me now, but impresses others. And will continue to impress all, whether they ever heard of Moses or believe in him or not. Because that of which Moses spoke and wrote is connected with all, and on which all depend.

Through impression, which is a common law ; through a common work and universal cause, we are associated with and in communication and relationship with Moses now, ever have been, and ever will be.

Here is a self evident truth. Moses being the bearer and proclaimer of certain facts, and that of which he spoke being always before us, and being true—the truth is self evident.

The truth shows and speaks for itself and needs no interpreter ; while to discuss the writings, composing that which is called the Bible, would be endless. That pertaining to Eternity—naturally is endless.

To really know Moses, to know where he came from, and why he came, is the question.

Certain truths appear before us, and certain things appear that are not truths, and we are told that all have a certain origin and mean certain things. There can be no doubt about this. But whether we have the right origin and interpretation makes all the difference in the world.

That which harmonizes with natural law and can be determined by fixed principles, is truth. But certain conditions where natural law stand in direct contradiction of that which is presented, no inspiration or human effort can uphold or make true. When natural law stands in contradiction of human statements, it means that the inspired man was wrongly impressed.

We are not here to discuss biblical questions in general ; only a few important facts stated by Moses—which are constantly before us.

Moses gives the time of creation as six days.

Why does he do this? I am impressed to say, because there are six features to everything ; stamped there by nature, fully and distinctly.

Impression without demonstration is vanity and humbuggery.

Six days, periods or stages—as you may choose to call them—are the correct features, and the right and natural features, of all creations. Because there is not a thing in existence, animate or inanimate, but that has six distinct features—even to a billiard ball.

Take a board for instance. It has two ends—two edges—and two sides.

Through the works of Moses, I am impressed to say, that there are six cardinal points to the compass; and six cardinal points to man, visibly or invisibly. Looked at from any standpoint; mentally, physically or spiritually.

As a boy at school I was told of but four cardinal points of the compass, and the way to locate them, was to stand with the right hand toward the rising sun; that would be east; the left hand would be west, the face north, and the back south. But what about the other two points of the compass? Your feet point downward and your head upward.

Down and up are just as much cardinal points as any other directions. To build, space must be filled and considered in all ways. You cannot simply go four ways and stop, without looking up or down. There is just as much under and over, as there is around you.

The earth being dark and concealed within, man does not need eyes in his feet. The dark and sightless end of him points down. Light being above, the light and illuminated end of him points up—all is in harmony with natural order.

Space must be reckoned with in all directions in building—or it is not fully connected and measured. Super-

ficial measure is very thin; too thin to connect and cover all measurements and conditions.

It is from the nature of space and the points of the compass, that I am impressed to draw and build. Which is the key to this book and the foundation of all in it.

When a billiard ball lies on the table, the point it rests upon, points downward. The corresponding point above points upward; the other sides point north, south, east and west, regardless of location.

We come now to read from man—no matter whether it is the boy, or the old man himself.

In reading man, we find the six creative days or periods. For in man six distinct stages are found and clearly represented.

Inception—Conception—Birth—Infancy — Manhood, and Old Age—here are the six periods with man.

What next? The period of rest; an eternal Sunday. The period when the sun sets on him forever—when the light of life goes out of the body, when he comes to the end of all his work; when all things are finished with him and he enters upon an endless day of rest—a Sunday or seventh day in Eternity. This is the seventh day with God, and a day of eternal rest for man with God, when he enters upon it.

On the seventh day God rested from all his work, and on the seventh day, or period with man, he will rest from his work also.

To get it as clear as possible, let us go over the six different periods from the beginning to the end.

Inception. This is the life germ standing alone in man; to develop which, it must be transferred under right conditions and placed in contact with a corresponding in-

ceptive germ. Inception is the hidden principle of life, not only in man, but everything wherein there is life.

Conception. This is the union of inceptive germs, which is the beginning of life formations and development. Without the inceptive principle, conception cannot take place. Without Inception, all fields would be forever barren. From the Creator to the grain field.

Birth. This is the end of conceptive development and entry into individual existence.

Infancy. This is a living breathing organism; fully entered into, and in contact with the world.

To what day in creation does infancy correspond? The fourth. How is that? That is the day God created the lights to shine—the sun, moon and stars. Infancy being the fourth stage in the life of man, it is also the day that light appears to and with him, the same as it did in creation—a remarkable harmony between natural order and man. A clear reading by Moses.

What are the first three days with man from inception to birth? They are the three days or stages before the three different lights, the sun, moon and stars appeared in the heavens. Or, before the infant appears to see the light—strictly harmonious.

Manhood. This covers a world of meaning; so much, that it can only be alluded to here. It is the period after the infant has passed a series of evolutionary stages and reached physical and mental development. It is a state after a period of growth in contact with the world as an individual. It is the fifth stage with man, and corresponds with the fifth day in creation. The fifth day with man is a period of creating and building.

Food is not needed until there is something calling for

it. On the fifth day, fishes and birds were created in anticipation of coming man with his needs and appetite.

God prepared for the coming of man as the coming of an infant; as any parent prepares for a like event. He knew man was coming, and prepared for the occasion. He filled the air with birds and gathered the seas together and filled them with fishes for a nursing bottle to give man food. And the bottle was made large enough and filled full enough to meet the needs of all coming children; for He has a large variety and many of them, and they are still coming. And if all reports are true, the Father of All, has been as sorely tried by His children as any parent possibly could be.

The fifth day must have been an extremely busy and interesting one; for it was just the day before the arrival of anticipated man; and the day before all the beasts were to come forth to roam the earth; and preparations had to be made for all in advance. The nursing bottle had to be ready and the birth chamber of creation in order. For all would need food. Beasts, birds and man would all be hungry, and all would be, not only strangers to each other, but strangers to the earth—everything to find, and to find out.

Old Age. This is the sixth day with man, as well as in creation. This is his last working period. It was also God's last working-day—man could not hope to do better.

This is the greatest and most interesting of all days, and only witnessed by God alone. This is a day and a period truly fit to entertain the Almighty. To see lions, tigers, elephants, zebras, wolves, bears, monkeys, horned cattle, and man, all coming up out of the earth and looking around; and at each other, and then moving on to

look for something to eat, was a sight only beheld by the Maker of All; for the animals were before man.

The seventh day. Here is the day of rest; work is all over with man now. The seventh stage is one of everlasting rest. Here is a Sabbath never to end—so some think.

The order of creation is in striking harmony with the life and features of man.

You have come, looked around, felt, seen, heard, and been impressed. Now, what do you really think about it?

Let us look at it purely as a scientific and creative question. Let us go into darkness for light; for light must come from darkness to guide us. What strong hand have you there, or, are you looking to, for light?

This is not intended for a sermon, it is briefly stating that which comes to me; or as I am impressed to speak.

Entering the seventh day, is entering darkness. That is not strange or surprising, for we originally came from darkness.

Let us look at it all in a natural way. In the right condition and rightly understood, entering the seventh day is entering into a new, higher, and greater state of conception.

At the end of the sixth day, which is the beginning of the seventh, the original inceptive germ is dead. But if you have formed right unions, by living a right life and cultivating right thoughts, a new and greater germ has taken its place—the germ of immortality; the inceptive germ of eternal life.

When and where does preparation and cultivation begin for immortality?

All works commence with the living—not with the

dead. At death you are just what you were when living; what else could you be?

And if you never cultivated anything in the way of spirituality or of an immortal nature, you will certainly not take up very promptly after death, that which you neglected when living.

Immortality being an inceptive germ, this germ belongs to and must be united with a spiritual condition to enter upon a state of spiritual conception; all conditions come from conception and birth; and you must be born into the spiritual, as well as the material world. The first conception is natural. The second is also natural, but of higher nature—it is spiritual. Where does the second conception take place? There is but one place possible; and that is in the heart.

Immaculate means—spotless purity. And the abiding place of purity is in the heart—if it abides anywhere.

So it is natural and clear, that the immaculate conception takes place in the heart.

Under this theory, I am a firm believer in it.

If the heart is not in a certain state, the immaculate germ is not there, and spiritual conception cannot take place—and you are barren of spiritual fruit.

The second conception is different from the first; it can take place with any one, male or female. It is not only that which influences you, but that which you influence. It is a conception that comes with thought.

The highest conception is that of purity; and the foundation of purity, is pure thought. This being true, thought can become a parent, and you can have offsprings from your thoughts and with yourself, and thereby, change yourself within yourself.

When the thought of purity, or any other thought, enters the heart, a conception takes place; and a birth comes from it, as seen by your conduct and actions. Only the pure can survive and become immortal; the impure being imperfect, they fail through imperfection. Immortality being purity and perfection, this state must be cultivated to reach the highest form.

To me, life is a succession of conceptions and births—eternal activity and progression.

I believe in the immaculate conception. But I believe it is a conception that comes from pure, high, noble thought, that enters and influences the heart; and that it can take place with any one who desires to cultivate purity. The fact that you cultivate it, opens the way to conception the same as cultivating anything else; the same as people cultivating the acquaintance of each other, to become united.

The object of life here, is to look for one higher, greater and grander—that is, if you expect and wish to progress.

Entering the seventh stage will be barren, dark and lonely, without you are making, or have made, the acquaintance of some one there, who can take you in and care for you during a state of infancy in eternity.

You will be an infant there as well as you were here, and there will be teachers to guide you in the land of the unseen. At least, this is my belief, or the way I am impressed to speak.

Through a succession of births, we will see and study many worlds and things. Through the order of inception, conception and birth, we will go through the ages exploring world upon world.

Look at the thoughtful part of our nature now; see where we can go and what we can do in thought. We are not always going to be held down and kept in a narrow enclosure by a bone fence.

Thought is a grand and charming sphere,
Embracing worlds and all things here.
In our thoughts we go and come
Like rays that flash from a dazzling Sun.

That you may see that this is right,
With thought's swift wings let us take flight.
Say where you'd go, or what you'd do,
And in thought I can be with you.

If you choose an act or a spot,
No matter where, no matter what,—
In our thoughts we can freely go
And gather that which others sow.

If you are pleased to go around
Where Life's fond dreams are seen and found,
You simply wish that it might be,
And in thought you are there to see.

Our thoughts are trav'lers of high rank,
Without a cent in any bank.
They do not notice time or space
To go or come from any place.

They clothe themselves in richest hue,
Then air or substance pass right through.
Distant lands and nearest neighbor
Are the same in time and labor.

As distance does not interfere
With going or returning here,
We visit worlds supremely bright,
When all's pleasing to sense and sight.

We go where cities are built of gold,
Where jewels shine when gates unfold,
Where those who live have blessed ways,
And music is eternal praise.

In thought we bow before a throne
Where everything is weighed and known,
Where those we loved are angels fair,
And paving stones are gems most rare.

In thought we go and see the dove
That represents the saints of love;
See the lamb with the spotless fleece
That represents unending peace.

We go where life has reached a stage
It withers not from care or age;
Where ages serve to make it bloom,
And take it far from sorrow's gloom.

In that fair land of which we dream
The waters are a crystal stream.
Here's the river that flows through time,
Making all beautiful and sublime.

It's right to hope, for here we are
Swiftly going from star to star,
Looking through endless worlds most grand
As though we held them in our hand.

Whether you're white or very dark
You have creation for a park.
One free to all, upon a plan
Designed by God, to build up man.

In thought it is that we are great;
By this we enter every state.
By this we move, by it measure
Every want and every pleasure.

That is the greatest part of man
By which we see the Maker's plan.

CHAPTER XXIV.

A PLAIN VIEW.

This does not mean that it is a plain thing at which you are asked to look. It means, that which is before us, is plainly seen.

A plain common thing might be very obscure, while something of great value and importance might be plainly seen, but hard to reach.

The subject of creation is so vast and beautiful, and its nature is such, that the more it is looked into the more interesting it grows, until it becomes an illumination both within and without man.

I am impressed to say, that the bush which Moses saw burning, that was not consumed, was the light of creation appearing unto and shining through him.

The more creation is looked into, the more it illumines all things. The more it is looked into, the more it can be seen as a light unto itself, within itself, for itself, and all connected with it. As fast as it unfolds to man, all things are illumined by light in the form of intelligence. And I am impressed to say, that, that which Moses saw was the bush of ignorance and injustice being consumed by the light of intelligence. As ignorance, injustice and vanity are consumed by the fires of intelligence, creation grows in clearness and beauty.

The place at which, and from which, any start is first

made, is called the beginning. No matter whether it is the beginning of creation or of a conversation. When a beginning starts as far back as it is possible for the mind, imagination, or reason to go, the condition beyond that, is naturally one of darkness. Darkness is the natural condition. It is a condition where you cannot see, but may clearly feel. Darkness is the condition of that which has not been brought to light—and it can exist in the mind as well as anywhere else.

A thing or principle might exist for any length of time, but if not known, it would be in darkness so far as man is concerned. This is clearly seen through discoveries being constantly made of the use of principles; where the principle itself is as old as time, but its use may be new.

It is not only within the range of reason to assume, but clearly to be seen, that as man grows, more and more will be brought to him by reason of his growth—through time, investigation, and new discoveries. And that by reason of having more to look at, the more he will see. And as time goes on, he will keep growing in power; will see farther back and farther ahead. And through the discovery of the use of principles, there will be an extension of vision; and extension of vision means, the growth of light—by which man can see more and more.

This being true, what is man to see through eternity? Eternal sights.

Looking into creation is turning over the leaves of time to find infinite conditions. Turning the leaves of time and finding correct combinations, is building on Time's foundation and against Time.

Moses tells correctly what was first created. The order

in which it was done; how many days it took; who did it; and the object. Whatever the real object may be, there is one thing sure, it places man in the field of existence and starts him on the way to look for "dominion;" whether he ever finds it or not. A road which he has long traveled, but from present appearances, one which he has just entered. Looking at man and creation as an unfinished work, furnishes a view which enables us to study the beginning and more clearly look for that which is ahead. Knowing that we are unfinished, is the reason we are working to complete ourselves. It is the knowledge of imperfection that causes us to study and try for perfection. To be able to see, after thousands upon thousands of years, that man is still at the beginning, and just beginning, gives an idea of his size, age, nature and qualities. Seeing ourselves as unfinished work and beginners suggests work and growth ahead, and enables us to look for true relations.

The subject of creation is so vast and beautiful—so interesting and wonderful, that a hundred volumes could be written on one feature of it without scarcely introducing it.

The beginning holds an everlasting combination; one connecting and covering all conditions; one reaching from the Creator down to all things created—or to come from creation.

Dealing with creation is entering eternity and bringing the remotest hour down to the present and connecting it with the future.

A combination where grass, fruit, grain, birds, fishes, beasts, forests, mines; and the earth itself, are all called into use by man's needs, is a most wonderful and ex-

tensive combination. One that makes man a most wonderful and extensive being. But leaves the individual as a drop of water or a grain of sand.

The fact that all things made were made to be called for, and that man was made to call for them, to satisfy his nature, makes all nature and all things akin.

The fact that man is obliged to call and look for that which he calls for, makes industry one of the fixed principles of natural order. Labor and industry are not notions or matters of choice with man; they are fixed conditions to force his development. That man must live off his own labor, or that of some one else, is where scheming comes in; where one individual tries to save himself by working or cheating another.

Here is a presentation where the world can be seen in fine print, down to less than the size of one finger. Read and listen to one who looked long and earnestly into all things, and in all directions for the right way—and after a life of labor, and searching under the direction of God, here is what he says that,—“God said unto them,”—“Be fruitful and multiply and replenish the earth, and subdue it and have dominion.”

Here is a hole the size of a pin-head through which the universe and the future of man can be seen. It is a very small opening through which to see the light, but it furnishes an inexhaustible text and an infinite view. A text and a view that grow in size and importance at every look and every mention.

The one who spoke could not look in all directions and into all things without seeing Natural Order; and when he came to this, he naturally looked for the Author, and found Him in all that had taken place, and in all things

around, and in himself; on every hand, above and below; in the Heavens and in the earth; he heard a voice in creation telling of itself.

And after seeing what had been made; how, and for what purpose, he spoke from the impression made upon him by Natural Order and the operation of fixed laws—or fixed laws spoke through him. And when they became clear through speaking to him, he had the key to creation; and when he had this, he looked into the temple of the universe and told what he saw and heard God say—and he entered in his book the exact and universal truth. “And God blessed them, and God said unto them, be fruitful and multiply and replenish the earth and subdue it, and have dominion.” This entry is just right for it accords with natural order in every particular. It is just what any one would say if correctly impressed, and just what all endorse when looked into understandingly.

Without recognizing these first words, it is impossible to advance or build. The Great Creator speaks in many languages; but natural order is His clearest and strongest; this is His true and everlasting word.

To become entranced by looking at creation through a pin-hole, might seem impossible and too small a view to take of universal conditions. But this is as large and as strong a view as man can take, without being overpowered by the immensity of the subject and its importance.

“Be fruitful and multiply and replenish the earth and subdue it, and have dominion.”

Here is a combination pertaining to man's existence and infinite design, in a single sentence.

Comprehending the command to be fruitful and multiply and replenish the earth and subdue it, and entering

understandingly into the work to gain promised "dominion," is standing in the full light of creation. It is touching His hand with your hand, and hearing the voice of the Universal Author with your own ears.

They are plain easy words to speak, but in nature and size they are as large as creation itself.

Here is a group picture taken by God Himself, of Himself and family, for Himself. The One who made all things is not only a great Creator, but a photographer. An artist and picture maker whose work stands against time without fading.

The words so few, so short, and easy to speak, that express so much in reference to creation, have a double meaning. They embrace work without end for both God and man. The way is through labor, introducing man to "dominion." God had to do His work first before having a man or anything else to introduce; man's introduction to creation was God's introduction to Himself, to carry out His own design.

There is one object and one end, but to find it, we must enter with Moses upon holy ground and behold the burning bush.

In point of time,—not location—we are where Moses was when the light of creation first appeared to him; when he heard God speaking to man thousands of years in advance of his own coming; when he heard and saw a great and wonderful power connecting man with grand and wonderful conditions.

That we are able to go back beyond human existence, and hear God speaking to the first man, and know that it is God speaking, and that we are correctly understanding Him, places us where Moses was when he felt the

vibration of worlds, and recognized that man was not only approaching broader fields, but in time, would be fully in them, beholding the light of his own image through the image of his Maker. Being able to pass all generations and go back to the beginning and hear God speak, and read the truth of His words through man's growth, and that which was created, not only affords a plain view, but a double view of the way to "dominion." The way is through the command—"Be fruitful, and multiply, and replenish the earth and subdue it." The way to dominion is along Nature's plainest paths.

Numbers are necessary in order to subdue. Without numbers, subduing could not go on; and there would not be, and could not be a call for subduing, only for numbers to support—as well as numbers to subdue—this is certainly plain.

The injunction is, "Be fruitful and multiply." Fruitfulness is necessary to the support of numbers. Fruitful means to be industrious, frugal; intelligent. Replenish means, keeping up fertility, which is extremely important in order to produce. Replenish means, to keep up; to keep from getting run down and run out. All farmers and agricultural schools recognize and teach this.

Subduing the earth not only means beautifying, but getting support out of it. Getting support out of it means, support for everything; it means wealth, beauty, power, commerce, government, laws, manufacturing, building, transportation, communication, education, science, religion, and happiness. It means everything to man; it means civilization and the glory of God. It is not only the foundation of every industry, but the support of

all life ; from the bird that picks up a seed in the deepest wilds, to the highest dignitary. From the pig that roots in the ground to the president of the United States. So its importance is easily seen as being first, and will so remain.

Any means or way found to aid or advance the work of subduing finds recognition in the world of usefulness and is of value.

That which is first and the foundation, is of greatest importance ; this is particularly true of subduing the earth, because it is the foundation of peace and the independence of the nation, as well as the individual. The day of promised "dominion" is far distant, because man's operations on the earth, thus far, have been largely directed toward meeting earthly needs and accumulating worldly possessions ; but few steps have been taken toward subduing the earth as the way to salvation and future happiness. When man enters upon the work of subduing with salvation as the object, as the way to heavenly perfection and immortality—the dove of peace, and all the fowls of the air will sing to him in recognition of "dominion" and the fruit of subduing. They will come because man will then be as designed through growth. When this comes, the earth will be a new world. That man is growing, is clear to all ; as clear as the fact, that there never was any action yet, without a result.

When man turns his attention from the accumulation of money as the principal object, and makes promised "dominion" the object of his work, beauty and strength will be in all that is around and within him, because the light of "dominion" will illumine his way, and progression and development will then, be his light.

Knowledge of coming light not only makes darkness bearable, but restful. Makes it a season in which to grow; a season of anticipation. Realization of anticipation is the fulfillment of hope; the crown of life's desire; the entry into happiness.

To be told by God how to gain "Dominion," and finding the way in harmony with creation and man's growth; puts man in possession of light, or that which is the same, the way to gain light. Knowing of something ahead, and of the way to get it, is the foundation of anticipation. Anticipation is the mother of hope; hope is the father of faith.

Growth, in connection with work, brings a certain result. By being fruitful, by paying attention to growth, by replenishing and subduing, God promises a certain result—a God-like result. One of great elevation. He says it will be "dominion." Could man ask for more?

As the aim of life, as the crown of intelligence and desire, "dominion" is a grand and worthy end—the highest of all ends.

"Dominion" is coming from two causes. One is the operation of natural forces, which force themselves. The fulfillment of the promise is like the fulfillment of any other condition or principle waiting for the intelligent action of man to put it into use.

The principal question in relation to the problem of dominion, is to awaken man to his relationship and possibilities in connection with creative forces to gain certain results.

Gaining dominion is a scientific action. It is like any other proposition where there is a desired object not already possessed, but capable of being possessed through

certain means ; which in this case means, awakening man to the light of true creation ; which means, arousing him to put forth his hand understandingly to a necessary work ; and to work with the motive and desire to bring a certain end.

Dominion is not a matter of sentiment, something simply to talk about. It will not come any more than a great invention would come without material and intelligent action. The force of steam would not aid the world if not put to use as a factor to serve man in building. It is the same with any principle or condition ; all building is according to effort and design.

If a farmer wanted to raise horses, he would not set hens ; and if he wanted to raise lambs, he would not buy cows, he would work for a particular object in a particular way. To gain "dominion" he must work for "dominion" in the way intended ; and that is by replenishing and subduing the earth ; and the only way to carry on the work is by numbers ; and the only way to get the numbers, is by multiplying. Here it is ; the way is plain and straight.

As the end is the result of certain work, then attention to the work, is an all important feature. As long as the end depends upon certain performances, the object to be attained, and the way to attain it, can not be separated. The field of labor is one of pleasure when the object is worthy of the work. Labor without reward, is life without a crown. Man was not made to work and told to work, without placing "dominion" ahead of him—something worth working for. Work, and attention to work, being the way to a promised end, I am in the field as a common laborer—not as a literary star. Seeing the light,

I can simply tell others. By seeing the light, I am enabled to see certain beauties; and with it, see the advantage of beauty over that which is not beautiful. And as the world can be made beautiful through thought and the efforts of man, this is an expression of my confidence, and my contribution to help along.

CHAPTER XXV.

THE FIELD OF LABOR.

Here is a field in which all are interested and can be useful—one in which all belong; one into which all are born to do a part and furnish a part.

Man without labor would be as useless as the earth without man. Labor is that by which man gains knowledge; it is that which makes home and country.

All things are not beautiful, all things are not interesting; but all things can be made beautiful and interesting through usefulness. Usefulness is that which builds-up; that which supplies a part. Usefulness rests upon use, and the only way to be useful is to work, or help someone else, either by furnishing work, or a way to get best results from it—showing leads to doing, doing leads to building and gaining.

Without cause, not anything would exist. The largest field before man, one that is always open, is the field of labor. And no matter where we go; what doing, or what subject is taken up, we find ourselves in this field. If not working with our hands, we are looking into or wondering about something, and Space is always present to look into, and Time is always present calling us to look. So we are never without infinite companions. We look to see what has been, and what is coming—and are interested both ways.

In looking and wondering, it is impossible for me to get away from one subject; and that is, the subject of Creation and the Creator. And when it comes to facts, this is a subject always present to look into; one that it is impossible to get away from, or ignore. And it is harder to solve, than get away from. So the most we can do is to think, and talk about it.

It is a subject naturally uppermost in my thoughts, not because I know about it, but because I would like to know.

There are many things we would like to have that we cannot understand; and we would like to understand many things we have that are constantly with and before us.

In wandering through the field of creation and taking notes, and making observations, to me, man appears to have as much instinct as any animal; and only for instinct, we would be without reason.

Impression comes from the instinct of the senses. This being true, instinct is the beginning of investigation, which is followed by reason.

Impression being the foundation of action, from seeing certain things and being impressed in a certain way, I am impressed to work along the line of telling my impressions. Hoping thereby, to serve a part in the field of usefulness. Awakening man to certain action. has always been more or less a matter of labor—and probably always will be. This is not strange, when we consider how long it has taken to awaken all mankind to certain facts; and that millions are still soundly sleeping in reference to some of the plainest truths.

The reason why the scales are not thicker on the eyes

of present man, is because of the struggles and labors of those gone before.

We owe much of our present condition to the sacrifices of past generations. Particularly are we indebted to great men and women who have given their lives, and all, for principle. Our indebtedness is very great to those who have been through every manner of struggle, religiously and politically, to establish our freedom and present advantages.

The man of to-day, should not boast too much about himself and his works. We have inherited as much, or more, than we have ever made. Only for our fore fathers, we might not have anything in the way of our liberties and possessions; and without the right spirit and proper intelligence prevail, we may not keep that which we have, for generations to come, the way it was kept and given to us.

Awakening man is the first step towards building and advancement; and the work of awakening in many cases, has proved to be a long and difficult labor.

He must be awake before he can act, for he cannot work when sleeping.

People have been known to talk in their sleep, but not to perform useful service. Sometimes the greatest effort fails to arouse.

It takes labor to arouse, and labor to progress after being aroused; so it is labor to start, and labor to keep going.

Here is the field we are in; and the all important question, is, the best way to reach right results. As the reward comes from subduing (no matter whether it is yourself or the earth) the greatest strength comes from

united effort. The greatest strength comes from organization, because many are stronger than one.

Beginnings are like seeds; usually small. And it takes some seed a long time to come up. To say nothing about bearing fruit. But one thing is particularly noticeable and conspicuously true; and that is, the value of seed is according to that which it produces; or is expected to produce. Seed is valued according to its kind and nature. That which brings highest results, is of highest value. This being true, seed is an all important subject. This can be seen by every one, without going to school or calling on neighbors.

Knowing that we must reap from that which we sow, the first thing is to see what we are sowing; the next, is to look at the soil on which we sow. Then look after the sowing; see how the seed is put in. This is as true of scattering thoughts as scattering seeds of any kind—for thought is the seed of knowledge and building.

Seed and soil are of first importance, for on them depend the harvest. After the harvest, comes the market; then the way to get to market. Many parts are connected with one thing; all in the field of labor, and all connected with the earth.

To exercise the best intelligence and enter upon the work of subduing with enthusiasm; with full appreciation of its meaning and results, is the need of the day; the importance of the hour. If results are not in all cases easy to attain, some advancement is sure to come from continued and correct effort. How is the effort to be made? That is the question to be looked into. The only way to tell, is try. Trying is the only test. Try, is a good motto for all.

It is not wise or profitable to accept poor returns when the same labor with a better quality of seed and a higher degree of intelligence will bring better results.

Every individual, no matter who, not only has a right to investigate and express opinions about the Bible, but claim relationship to it, when it makes truth or falsehood clear through natural order, the order to which man belongs.

If men thousands of years ago, could record their impressions and hand them down as God speaking, they can do it now. And time and experience will tell whether it is God, or the imagination of the speaker. After thousands of years of experience and trial, man can judge as to the truth of portions of the Bible. Some parts prove themselves most clearly; these parts we can endorse and swear to through natural order. But parts not clear under this order, are not under discussion. But parts that are supported by natural law, it is strictly in order to speak about and offer in evidence. It is strictly legitimate to endorse the Bible, and especially gratifying when the Bible endorses us.

The effort here, is to arouse the public mind in reference to certain gospel truths. How is this to be done? You say, "Just go out and arouse them." That is easier said, than accomplished, as missionaries and many others can testify who have gone forth with the gospel. Of the many who have tried, the work of the pilgrim, has borne its share of fruit.

CHAPTER XXVI.

A MODERN PILGRIM.

A seed is a seed, no matter where sown, grown or blown. The work of a pilgrim is from a seed. Something has to start him; something has to keep him going. It is usually the seed of reform. He has to see something to go for, in order to go. There must be an object to pursue and an end to reach; a work to accomplish—otherwise, there is no calling or use for the pilgrim. He is still in existence—as many can testify.

The truth is as strange and marvelous now as of old, if told in likeway and relations—if told to connect man with the unseen.

Here is a case within the knowledge of many. And as it connects man with the Bible, it is told somewhat in Gospel style. To some, it may not be Gospel; to others it will be; thousands know it to be as true as any Gospel ever written.

Three thousand five hundred and six years after the time of Moses, man was very large, from having grown into great nations and many peoples; multitudes of whom, were coming and going in all directions. All had gained support from the earth these many years, and many had taken therefrom, great riches.

But notwithstanding the earth was then, still is, and ever will be the foundation of all support and building, up to this time, but one lone man had gone forth to per-

form a ceremony in honor of the earth as man's mother, and in recognition of the first words spoken by God



THE LOG CABIN CEREMONY.

through Moses, telling man the way to "dominion" through the earth.

The man who went to perform this ceremony, was small in stature and poor in purse—for he had had many dreams—and had spent a large part of his life in dreaming. And while he was dreaming, his creditors came and foreclosed on his home. But notwithstanding the many loads of debt piled upon him, and the fact that his home had been sold under a mortgage, he feared not, but had faith, and went forth as impressed by the works of Moses.

And this was the manner of his going. He took a span of mules—one gray and the other bay—and put them on a wagon with low wheels, on which he had built a log-cabin. And he took his youngest son to drive and attend him; and a large stag hound, of “blue blood,” by the name of “Sparticus.” A dog of great size and strength, followed the wagon.

And in this way, he went forth as a pilgrim, to perform a ceremony in recognition of God’s first words to man, as spoken through Moses.

And for fear the people when they saw him coming might take him for a common book peddler, who had come among them to urge them to buy books, he put a large printed sign on the side of his cabin, which read as follows: “I am not a peddler, I am a missionary performing a ceremony.” And it was so.

And he consulted neither critics nor authors; neither did he ask any man’s opinion. For man’s opinion in reference to the truth is foolishness and vanity. Because the truth takes care of itself—and leaves man to do the same.

The cabin in which he journeyed to perform the ceremony he built with his own hands; and allowed no one to help build it.

And he took a reed of unusual length, such as men use for a fishing-rod, when angling; and he used this for a flag-staff; and attached thereto, the American flag; which floated over his cabin night and day—and no one came near to harm him.

And so he went forth; he and his son, and the dog, and the mules, and the cabin. And he not only drove from the International boundary line, between the United

States and Canada, the full length of North Dakota, to Wahpeton, as he was impressed to do, and advertised that he would do; but he continued his ceremony until he reached St. Paul, the capital city of Minnesota.

And at all places he was well received (but with curiosity and surprise)—and sold many books.

He sent no word or servant ahead to tell that he was coming; neither did he say when he was going. But drove on without time-table or advertisement.

When he entered a city, or came to a stopping-place, and the people gathered around his cabin to see what it meant, he handed out a circular that they might know the full meaning of his ceremony and coming—which read as follows:

“My Log-Cabin Ceremony and What It Means.”

“Honor thy Father and thy Mother: that thy days may be long upon the land which the Lord thy God giveth thee.”

This command is to mankind, not to an individual.

God is man's father and the earth is his mother.

If man honors the God who made him and Mother Earth from which he was made; the mother on which he lives and to whose bosom he must return and slumber until awakened again by his Father, his days will be long indeed upon the land which God has given him.

If man honors his Father, he will be a good man.

If he honors his Mother, he will be an industrious man.

If he honors his Mother, her face will be beautiful; her cheeks will be covered with roses and the air he breathes will be filled with sweet perfume from rarest flowers.

He will have plenty for support; good roads on which

to travel; his heart and home will be filled with peace; the world with commerce.

He will not be engaged in wars, neither will he be a thief or murderer.

If he honors his Mother, he will perform honest labor for which she will return him every kind of treasure. His body will be filled with strength, his hands with riches, his life with hope.

If he honors his Mother, he will not be a beggar or an outcast.

If he truly honors her, he will eat bread from the labor of his own hands, not steal it from that of others.

Those who honor the Father and Mother of man, will remain long upon the land, for they will not live in idleness, or forsake the soil for false teachings.

They will not leave it to become short lived in speculation and weak from corruption.

My Ceremony is in honor of the Father and Mother of MAN.

A ceremony is an act in recognition of some belief or great truth.

Believing that God is man's Father, and the Earth is his Mother, my ceremony is in honor of this belief.

People have worshipped the sun; they have worshipped heathen gods and graven images; they are to-day scattered over the earth with every imaginable belief and disbelief; but I have yet to hear of anyone performing a public ceremony in honor of the first words spoken by God to man and in recognition of the Earth as the Mother of man.

My belief is, that God made but one man, and that man is still alive and growing, and will never die.

My belief is, that man is scattered over the eternal past and will continue to spread over the eternal future.

My belief is, that man is the conscious part of nature, or the intelligence through which nature speaks.

My belief is, that Time being the father of all things, will make man very wise and great, because time is unending and life is immortal.

My belief is, that the growth of man is developing this fact.

My belief is, that the growth and spread of man over the earth is bringing to light truth. That only time can reveal the mysteries of time.

This subject is so vast and important, that a book has been written to present it, entitled

“WHAT I THINK AFTER THINKING.”

The truth is so important every one should look for and try to know it; for all are subject to and governed by it.

The truth is so important, it should be the first duty of everyone to try to discover it. Not only try to discover, but impress it on others.

The truth is so important, that without man knows and follows it, he is a failure.

My ceremony is not to try to impress the public with my own greatness, but with the importance of the first words spoken to man by his Father, telling him of his relation to Mother Earth.

My ceremony is not to prophesy the coming of great changes, it is to announce that great changes are already here, and will continue to develop and grow from day to day. That man must acknowledge one great central truth and govern himself accordingly.

That he must look to God as his Father and the Earth as his Mother; that he must honor these parents to be in harmony with the laws of existence and the development of life.

The log cabin is a crude affair, but it has cut a great figure in history and the development of our country and must continue so to do.

The log cabin has not only developed manhood but nationhood.

Millions would be better off today if living in a log cabin getting support from Mother Earth; there would be less idleness, gambling and crime, if more were honoring Mother Earth with honest labor and making her look beautiful from manly toil.

As time goes on and the human family spreads and grows, man must turn to his Mother, for his other relatives are not going to support him.

The overcrowded city; the unemployed; all conditions are in evidence, that there is use for the log-cabin, and that good old Mother Earth is waiting to embrace and feed her children in return for their labor.

The earth is speaking to man as never before. And the growth of man is presenting the truth as never before.

That he must 'Subdue the Earth,' to gain the 'dominion' promised, is becoming self-evident.

This is my belief and the meaning of my ceremony.

It is a true cabin; but not large; only twelve feet long and six feet wide, mounted on trucks. Large enough for one small pilgrim and an attendant to travel and live in while performing the ceremony.

The ceremony will consist in driving this cabin on

wheels, under the American flag, the length of North Dakota, the state in which I live. It will be driven from the boundary line to Wahpeton, and possibly farther, in recognition of first principles.

“Provide neither gold, nor silver, nor brass in your purse.”

“Nor script for your journey; neither two coats.”

“Nor yet staves; for the workman is worthy of his hire.” Matt. 10-9, 10.

This text will be observed as far as possible.

“WHAT I THINK AFTER THINKING,”

will be relied upon for gold in my purse.

There is great light and happiness as well as misery ahead of mankind.

The world will grow better and stronger in proportion as man grows in wisdom and honors his Father and Mother.

To become great, grand and glorious, man must honor his parentage.

The earth will grow in importance as man grows to appreciate it.

When man recognizes the God who made him and the Earth from which he is made, on which he lives and on which he must continue to live, then will his days be long upon the land.

The United States is the Land of Promise, particularly the Great Northwest.

God being the Father of man, He is also the Father of our country.

The land in which and on which we live is the foundation of my ceremony.

BUDD REEVE”

And while sojourning in St. Paul, abiding in his cabin, the chief man of the city, who was very powerful on account of his vast possessions, came unto him, and



SPARTICUS.

saluted him, and entered into his cabin and acted as one of the common people.

And several days thereafter, the pilgrim performing the ceremony, met the rich man on the street and said to him, "What do you think about my calling a meeting to interest the farmers in better ways on the land?"

And straightway, the rich man said, "It cannot be done. I have spent time and thousands of dollars trying to do it; I have sent them blooded stock and tried in many ways to interest and help them. But the more I have tried, the further they have gone from me, and the less they seem to think of me."

And the pilgrim said, "Let me try." And the rich man answered him saying, "You cannot do anything, for I have tried and failed." And the pilgrim said again: "LET ME TRY."

Then the rich man answered saying, "You may run my road three days, to convince yourself that you cannot do anything."

Upon hearing this, the pilgrim was greatly rejoiced and straightway started, without money or fear, to do the work, for he knew who was back of him.

And he went first to a man by the name of Hays, who was then Professor of Agriculture in the University of Minnesota—now Assistant Secretary of Agriculture of the United States at Washington, D. C.—chosen by the National Government on account of his great knowledge and foresight.

This man Hays having a generous heart and a broad mind, and being quick to see and ready to act, called one Liggett, then Dean of the College, and laid the matter before him, and straightway they both entered heartily into that which was proposed by the pilgrim, and the pilgrim kept on his way rejoicing.

After first securing the endorsement of the heads of this great School of Agriculture, he wrote many newspaper articles and talked with many people. He also got up advertising matter for the railroads to send out, calling for an Interstate Grain Growers' Convention to be held at Fargo, North Dakota, on the 21, 22 and 23rd days of March A. D., 1899. At the opening meeting, at the Opera House in the morning, there were possibly twenty people present. Rev. Doctor Dudley opened the meeting with prayer; and after the prayer, the Mayor said, "there is but one person who knows what this meeting is called

for." The pilgrim then arose and explained the object of the meeting.

The Agricultural College of North Dakota, and all the good people of Fargo, joined heartily in the movement, and there never was a meeting like it in North Dakota before.

All contributions were voluntary, and the good-will of the people came as sunshine.

Large numbers came from Minnesota and South Dakota; and from all parts of North Dakota; and a representative was sent by the Canadian Government.

Good Professor Hays, now Assistant Secretary of Agriculture came and Professor O. C. Gregg was sent by the University of Minnesota to assist in conducting the meeting.

Good fellowship, enthusiasm and interest was the spirit throughout. And the rich man who said, that nothing could be done, that he had tried and failed, was there and delivered an address, which was highly appreciated. He received much attention and praise then, and has been receiving it ever since.

And all marveled greatly, and were much surprised at the gathering of the people, and the phenomenal success and spirit that prevailed; for it was more than any man expected—even unto the mayor of the city. And much good was done. And many marveled greatly and said: "How is this? It has come like something dropped from the clouds?" Being free from selfish motives and personal gain, it astonished them.

And not one knew that the meeting was called through impressions received from the works of Moses, and in recognition of God's first words to man, spoken through Moses. But it was so.

Not one knew, until this writing, that it was seed from the ceremony of the pilgrim who drove over five hundred miles in the log-cabin to show his faith in God's first words to man; the truth of which is clear through man himself, and all nature around him,—but it was so, and as Moses spake it.

And their eyes were not then opened, for not a man knew at the time, that every one was there, in answer to a call of principle—as a result of a ceremony, by one lone man in a log-cabin, drawn by mules and escorted by a dog. The first ceremony of the kind ever known in the history of the world. The pilgrim feared not, knowing that results always follow certain actions. For wherever self-interest is, there man can be found. Being related to seed and soil, it is natural for man to pay attention to that in which he is naturally interested; because it is that on which he lives.

When Moses spoke, he spoke in harmony with self-interest; not of one; but of all. So when the meeting was called, the people knew not that it was through impressions received from the works of Moses; for the pilgrim concealed all this in his heart; knowing that when called through such impressions, that it was in the name of all mankind—as well as that of God: Moses spoke for God, from the pressure of natural forces. Creation now speaks for herself, through impressions made upon all mankind.

Thousands upon thousands can testify to the log-cabin ceremony—and those certainly can, who have read “What I Think After Thinking.”

This book was the first seed in the way of a work to be done under impressions received from the works of Moses—as a test of Bible principles.

The last seven years have been spent in looking for stronger and clearer light, which has been received to carry forward a work—a work of more universal interest and importance.

After the first meeting seven years ago, (called by the pilgrim) the work has cared for itself. After opening the channel, there has been a steady flow through it. This is as it should be; this is natural order. The whole country is now stirred up on the question of good seed, and special trains are sent out to carry instructors and furnish ways to interest farmers. A digger is not needed after a channel has been dug and opened. The work of a digger is done when the flow commences and right connections are made.

The people can be aroused and interested through natural forces. The name of the force is immaterial—whether it is God, Moses, or something else.

One thing is positive; God's name is not connected with anything only that which has force. He is not a negative Being—He is positive in everything.

All that is needed, is to get back of the right force intelligently. That will arouse anything and everything. The aim of this work is to get connected with the right force; and if the reader can see to present it clearer than it is here presented, it is his or her duty, to do it; for there is a positive charge about letting your light shine and not hiding it under a bushel.

CHAPTER XXVII.

THE FIELD OF FIELDS.

It is very, very old; but I am just opening my eyes in it; I am like an infant that can neither walk or stand alone without help—without some power beyond myself to guide and support me; I am about like one just able to hold on to a nursing-bottle.

The infant breathes, thinks, and makes a noise, long before it walks or talks—and much longer before it enters intelligently into the affairs of life.

Without the infant, there would be no man; and without the man, there would be no industry. And without One above all, there would not be any guiding spirit. So here we are, such as we are, with such as we have, trying to put something together. And we now come to the actual work of building; to real foundations. Not for the benefit of one, but all. And to start, attention is called to a few things already stated.

The first is; that the individual who meets destruction demonstrates a principle and furnishes a lesson for the use of others. Consequently, no one is entirely lost or useless; no matter what the result or termination of individual life may be.

Another thing stated, is; that to become wise and know all things, individuals must go through all things and do all things for man's education and development.

While this is a true theory, it is one that is very severe at times on the individual. But it is the way in which man is built up; which furnishes compensation for individual sacrifice. Whatever fate may bring to me, as an individual, my wish is to furnish the best work and evidence possible for the upbuilding of man. In which relation as an individual, I am but a grain of the smallest size, covering a most limited span.

Another thing stated, is: In the work of building, there is not only a law under which all act, but one whereby all acts are discoverable and can be made known.

Bringing this principle to light, is the work of turning shadows into realities and impressions into living pictures. The first impression of the reader may be, that this is too thin and vague a suggestion to even be called a principle. And I am free to admit, that in many cases there are long hard chases with shadowy results. But all fixed principles are not yet fully developed or understood. Many commence in mist, and are only made clear as the end appears.

Another thing to which attention has been called, is, I am not looking for a place in the literary world. My hands are sufficiently loaded with a common labor, without contending for a place in the field of letters. I am not here to call attention to great libraries and difficult translations, but to that which is constantly before man.

The work here, is to call attention to the world as a work-shop and developing-room; and to ask you to look with me along winding ways at the rushing, rolling tide of conditions, that come and go like the seasons. Where each season is but a footstep in the march of time—making but four steps a year toward Eternity. Judg-

ing by this rate of movement, the end is a long way off. There being abundant time in which to do a great work, each and all can have the opportunity to join hands to help.

This is to ask each and all to take part, and become a part in a system of building that will add beauty, harmony, happiness, wealth and strength, to the world and all mankind.

Up to the present, the work of building has been largely looking around and studying the plan; gathering material with which to build—hauling and getting it on the ground.

But as the building in view is to cover the whole earth, and the size is taken from the four points of the compass, let us look first at its location and then at the style and plan.

The structure to be worked on was planned by the Supreme Architect at the beginning, and is therefore large enough for all, in which to have an interest and a home. And in presenting the object and taking up the work, it is very important to get before the world right, and have the world right before us, as well as the work. And the only way to get at it, is to be as plain and honest as the world is open and large; and the work is important.—So far as my part in the work is concerned, the first thing, to impress upon the mind of the reader is; I am an individual of but ONE IDEA—and that idea, is man's "dominion." To help gain that which is promised is the greatest object of life. And in entering into the work of gaining "dominion," each one is asked to consider the nature of the undertaking for himself; calculate about how long the work has been in progress;

who suggested it; the object of it; and the way in which it is to be done.'

But after examination; after finding the first suggestion and the way given to Moses to be the right way, there is but one way to advance, and that is, according to the way and plan of the Original Suggestor.

Whether it was God speaking through creation; or creation speaking through itself; or God speaking through Moses; or Moses speaking through natural order, makes no difference. It is all mankind and creation now speaking and working together. Right or wrong, man is now in connection with natural forces to such an extent, that they have become part of himself, and he recognizes them as a part of himself.

Only for the earth, man would not have any needs to meet, for he would not be here to need anything. Without a way to meet needs, they would not come. If they did, and there was nothing to supply them, they would quit coming for want of support.

There are so many ways to communicate and be communicated with, we are constantly looking for authority and light on the correctness of some of the ways and communications.

According to history and all facts, man was on earth many generations before God spoke to Moses and told him about what had been created and about man.

Now, in what way did God speak to Moses? One way might have been through natural order.

By the light of natural law,
He might have read, and clearly saw.
By this light, he might read the plan,
Of the earth's support of man.
From human wants he might have read,

That seed was made to give man bread.
He could read from creation's light,
When he saw sunshine follow night.
He could read in another way,
When he saw darkness follow day.
He could truly tell what "God said,"
About the firmament overhead;
When endless stars were all aglow,
Showing that which was surely so.
He told the truth about the earth,
Because it does support all birth.
Then again, for other reasons;
The "lights above, are for signs and seasons."
Then again, as plainly appears,
The seasons are numbered by "days and years."
As Moses read, so all might read;
By giving nature proper heed.
Nature is that, to which all belong,
From God above, to the bird of song.
It's a book to read, that man may know,
What has been made and why it is so.

Here we are looking at a natural book and being communicated with and too, in a natural language. Which is evidence of the truth of that which Moses spoke. This is good enough and clear enough for me to live and work by. Moses being the mouth-piece of The Most High, as shown through the order of creation; one easily approached, because of his relation to creation and all mankind, he is the natural one to work with and through to reach the promised end.

The first words spoken to man embrace every feature of the past, present and future. The full meaning of which, can only be revealed through time and man's growth.

The way having been revealed through impressions made upon Moses; and the impressions made upon him,

through the nature of man, and all natural law, being found true; we turn to the light of Moses as naturally as one hungry looks for food; or as one freezing looks for warmth.

God having impressed Moses, Moses impresses all mankind when his impressions are looked into. Being so impressed, my impressions are communicated to others. But my impressions are only an echo of that which really is—with which I am content to be; knowing that an echo cannot be made, without conditions to make it, any more than a shadow can be made, without something to cast it.

While I never saw Moses, I am deeply impressed by his work and words. And as impression is a means of communicating, for the sake of shortness and clearness of expression, on this occasion, impression will be called *telling*, to show how it looks in the light of direct communication. Instead of saying, that I speak through being impressed by the works of Moses, I will say, that I am told to act and speak in a certain way.

Being here in the capacity of laborers and builders; to do a certain work—let us first inquire, in the ordinary sense, what is building? Building is enclosing or connecting space—to be inhabited or used for a certain purpose. Nothing more; nothing less. Without space is enclosed or connected in some way for some purpose, there is no finished work or building; there is only a start or an attempt at building. Where everything is open, and nothing has been done to utilize or connect space, there is absence of utility.

The size of a building depends upon the amount of space taken in by it. It also depends upon the nature and fineness of the work.

In building, everything rests upon object.

To keep replenishing, and wait for numbers to people the earth, and then wait for them to grow to gain intelligence of its use and the importance of subduing to gain "dominion," covers a very large field; and necessarily consumes time in proportion to that which is to be built or done.

The plan of procedure was given to man long ago, and while he has worked at replenishing and subduing as a means of subsistence; to meet simple existence, the work is yet to be taken up in its real meaning.

The work of gaining "dominion," has scarcely begun in the sense intended. Subduing the earth has not been taken up with the sole idea of gaining the object promised, and entered into understandingly, with full appreciation. When this is done, a new spirit will reign upon the earth. Active work in this line is yet to be started, and when it is, the spirit belonging to it will follow as a natural result.

The work here undertaken is to add my mite towards a formal step in helping promote the work given to man by God through Moses.

Building being the enclosure of space, or connecting it for some object, and size depending upon the amount of space taken in, the plan upon which we now proceed to build must necessarily be kept in sight.

To build, there must be a design, and knowledge of the design; and the design must be followed to reach the end designed.

There can be no deviation from the plans and specifications given out by the Supreme Architect. Man may "dilly-dally" along as much as he pleases about doing

the work, and live in any manner he may see fit, while "dilly-dallying;" but to get that which is promised, he will have to go ahead and complete the work according to the design of the Great Designor. According to The One who laid out the plan and called for laborers. To get the reward, the laborers must complete the work of building.

Building for dominion is building for a great and high object; the highest possible object on earth. And covering the whole earth requires a large amount of help and material—something to furnish employment for every one for an indefinite time. When God lays out a work, it is in proportion to His own size and nature; made to last a long time, and give employment to all who come. In this case, the more the better; there cannot be too many hands to keep up the replenishing and subduing. The greater the replenishing and subduing, the greater the numbers that can be employed and supported. In this case, one principle supports another. With the right thought, there is room on earth for all here, and all who may come.

The right thought brings the right spirit; with the right thought prevailing, each individual only needs a small possession, as the condition prevailing under the right thought, would be beauty and harmony on every side. Your neighbor would be just as beautiful as yourself, and you would enjoy his possessions as your own.

Not only to start, but from first to last, there must be a plan on which to work; and organization to carry on the work—especially, the work of building to gain "dominion."

To carry on this work, there must not only be an ab-

solutely fixed plan, but one to correspond with creation and the work to be done.

To start, as the whole earth is to be taken in, and I am proceeding under certain impressions, I am told to proceed first, by presenting the four points of the compass.



The four Points of the Compass.

As the building includes the whole earth, and all nations, the four points of the compass are given to me as the correct plan on which to begin work and continue it.

The four points of the compass are given to me as the lines on which to build, to be in harmony with Greater Creation.

To be in harmony with higher order, space must not only be considered in one direction, but in all. Any point left out, or open; not connected with the whole, leaves an incomplete and unfinished building; or work still to be done. The same as any part of the world isolated, and not connected with the rest, leaves it disconnected and out of touch with all the other parts, socially, indus-

trially and educationally. In other words, disconnected and unfinished.

As life blood must flow through all parts to have health and harmony in the physical, so all parts must be in touch and connected in space, to have health harmony, and progression, between the visible and the invisible.

And in putting together; in forming unions and connecting certain parts and conditions, harmony is as much a feature of building as material itself. This is why the four points of the compass are given to me to connect in harmony with a perfect, and common center. The four points of the compass are indicated by two straight lines crossing each other at right angles. For the sake of illustration, let one of these lines be called Time, and the other Space. If they do not cross in a way to form perfect angles, they do not correctly indicate the four points of the compass. The least variation in crossing would alter the work of building.

If correctly drawn, the two straight lines point to space in four cardinal directions and form four right angles. It would be impossible for two lines to indicate or express more.

By this crossing of two simple lines, the four cardinal points of the compass, and four right angles, are not only presented, but we have four perfect corners resting upon one corner-stone. Here is where the four points of the compass meet.

By having a right-angle center, from which there can be no deviation in presenting the four points of the compass, building must be in harmony with the lines forming the four perfect corners resting upon the one corner-stone—so formed by and through natural order.

With this plan by which to go, we proceed to build; first, by uniting the four points of the compass in harmony with the right angle centers, and the four corners resting upon the one corner-stone.

To do this, I am told to place four right angles equally distant from and corresponding with the center. This is done by drawing four straight lines equally distant from the center, touching each point of the original lines at the extreme ends.

By this, we have six lines forming four perfect squares. Or that which can be called a window through which Moses can be seen in connection with creation.



The Window of Creation Through Which Moses is Seen.

I am now told to draw two other lines. One reaching from the extreme northeast, to the extreme southwest corner of the four squares; and the other, from the extreme northwest to the extreme southeast corner of the window through which Moses is seen.

The two lines thus drawn change the four squares into eight triangles. Here we have eight triangles from eight lines—a triangle for each line.



Eight Triangles From Eight Lines.

And still, the four points of the compass are not directly and fully united. To complete the work, I am told to draw four lines directly uniting the four points of the compass. By doing this, we have twelve lines and sixteen triangles, which can neither be added to nor taken from without destroying creative design and taking all meaning from every line.



Twelve Lines and Sixteen Triangles.

I am now told to say, that there were twelve tribes of Israel, and twelve disciples. • That there are twelve

months in a year, twice twelve hours in a day — and twelve jurors in a court of justice.

Each tribal member, each disciple, each month and each juror represents a line; and the twelve lines when drawn in harmony with the four points of the compass, form sixteen triangles.

Without this was mathematically, scientifically, constructively and unalterably true in connection with building from four perfect corners resting upon one cornerstone, universal harmony would be lacking, and the way to reach it would be uncertain, if not unknown.

The true growth of the world is in proportion to intelligently filling or connecting space. And to preserve an equal balance, space must be equally united in all directions. Without growth is on the lines of permanent harmony, it is not growth in the right direction. Without growth is upon lines bearing equally upon all parts, the part bearing the heaviest or unequal weight, is first to give way; and when any part gives way, the whole is necessarily affected, or made imperfect.

The twelve tribes, the twelve disciples, and the twelve jurors, separated or standing alone, do not signify any more than twelve lines or units of any kind, not specially connected.

It is only when drawn in harmony with the four points of the compass and forming the sixteen triangles that they become deeply significant. When drawn in this way, there are four more triangles than lines; and the figure so presented, not only becomes a guide and an emblem, but a perfect face on a building-block; as well as a foundation stone on which to perpetually and successfully build.

Sixteen is read from twelve, the same as father and mother are read from the child. Knowing that it is impossible for a child to get into the world without parentage, the presence of a child suggests parents—regardless of name, color or nationality.

The twelve tribes of Israel are given to us as God's chosen people. Suggesting God's chosen people, suggests a God and a people chosen. It also suggests a reason for choosing; a way of choosing; and why a certain number were chosen. If God has design in all things, he must have had design in selecting just the twelve tribes and no more to represent Him.

Suggesting a God and one who chooses, suggests one able to choose; one able to make and destroy. And these suggestions lead to looking for that which is expressed by the twelve chosen tribes; and when we come to look for this, we find expressed by them, God, Creation, Man and Spirit.

These four expressions, added to the twelve tribes chosen, make sixteen. The full and complete number representing all features of the family circle of creation and the plan of universal building.

The twelve chosen tribes are the first given to us in history by Moses, whereby twelve express sixteen.

Sixteen hundred years after Moses, came Christ, with twelve disciples. Not in the slightest degree did He vary from Moses in the plan of building in harmony with the four points of the compass.

In the group with Christ, we have the twelve disciples representing God the Father—God the Son—God the Holy Ghost—and the Virgin Mother. Making exactly

sixteen. In the work of building, neither God, nor God's Son, varied, or varies, from a fixed plan.

So well is the principle of reading sixteen from twelve grounded, that it comes to us in the work of creation and unending time. It comes from the One who supervises all things in the four seasons and the twelve months of the year.

The twelve months in the year, which correspond in time to the twelve tribes and the twelve disciples, added to the four seasons, make sixteen. All perfectly represented by the twelve lines drawn in harmony with the four points of the compass.

We now come to the court of justice, which consists of twelve jurors, the judge, the plaintiff, the defendant, and the witness. Or that which is the same, the lawyers representing the plaintiff and defendant, and the evidence. The jurors, the judge, the plaintiff, the defendant and the evidence, added together, make sixteen; all fully and perfectly represented by the twelve lines drawn in harmony with the four points of the compass. Justice is supposed to come from a perfect source, and rest equally and fairly on all; like unto the twelve lines forming the sixteen perfect triangles.

There are twice twelve hours in a day; sub-divided into morning, mid-day, evening and mid-night. The twelve lines in harmony with the four points of the compass represent each twelve hours of the day, with the four sub-divisions added—which make sixteen.

In the case of the divisions of the day, they are perfectly indicated by the four points of the compass. In fact, the compass and the day belong together, and the compass is read from the divisions of the day.

East commences with the rising sun, and West continues with the sun in time from the point of rising, until it sinks out of sight in the shades of evening; every minute the sun continues to shine on the earth in its daily movements, the East becomes West, and the West becomes East.

The line from East to West being marked by the sun, it is always exact mid-day and mid-night at corresponding points on the earth at every second of time. And it is equally true, that the sun is always rising and setting at the same time somewhere on the earth every minute of time. The divisions of the day are perfectly indicated by the four points of the compass. For this reason, Space being equally large in opposite directions, in the measurement of time, and it always being mid-day and mid-night at the same time, and at every minute of time, somewhere on the earth; the space marked by an imaginary line at right angles with the course of the sun on the earth, is called North and South. From this, we get the four points of the compass and the four divisions of the day from one and the same starting point. Which, when added to the divisions of the day represented by the hands of the clock, or by light and darkness, of twelve hours each, gives the perfect measure of sixteen. A day being measured by two twelves, mid-day and mid-night become twins. One light, the other correspondingly black; both from the same parentage—but constantly changing places and color.

The double twelve being twins, and constantly changing places and color, because of inherited nature; and the four divisions of the day being always at a certain point, these divisions belong equally to each twin; because there

is not the difference of the tick of a watch between them. So when twelve lines are drawn in harmony with the four points of the compass to represent twelve hours in either part of the day; and the invariable sixteen triangles appear from the twelve lines, it is absolutely a true and correct presentation, because the four divisions belong equally to each part of the day, which alternates with every swing of the pendulum. The twins being one and inseparable through the order of creation, twelve in this case represents sixteen with invariable and absolute correctness.

CHAPTER XXVIII.

THE FLAG OF THE EARTH.

After finding that twelve means sixteen in the work of universal building, I am told to present to the world a universal banner. One in natural colors, bearing the twelve lines and sixteen triangles. A banner from which all mankind can read and build on universal principles. One which every being on earth can respect and defend. One with six colors in recognition of the cube as a building block.

One in six colors, in recognition of the fact, that every piece of matter in existence, has six features. In recognition of six days as the time of creation, and that there are six stages of life.

Creation started in darkness and the earth is black; therefore, the first color on The Flag of the Earth is black; in honor of Mother Earth and in recognition of the fact that from darkness we came and to darkness we must return.

Vegetation the world over, when first out of the earth, is green; and green is the emblem of immortality. Therefore, the second natural color, the one next to darkness, being green, the second color on The Flag of the Earth is green, to correspond with natural conditions.

After the stage of greenness, comes the harvest; ripened straw and ripened grain; which is followed by the

gathering of gold from the harvest. This being true, the third color in nature and the highest color of wealth is yellow. Therefore, the third color on the Flag of the Earth is yellow. In recognition of maturity and highest development.

All industry and advancement being through human effort and sacrifice, the fourth color is red, in honor of the blood of man.

The world has been built up, and is kept up, on blood. Not a flag waves over any nation, only as it has been put there, and is kept there by blood. Take blood away and the flag would come down. And pride, and honor, and national standing would go with it. Blood is back of all achievements; and it is this, that keeps all moving. The brain, heart and hand, are supported by blood.

The fifth color on the Flag is white, in recognition of a universal ground work. Without whiteness in the world—especially in mankind—there would be human darkness. The worst of all.

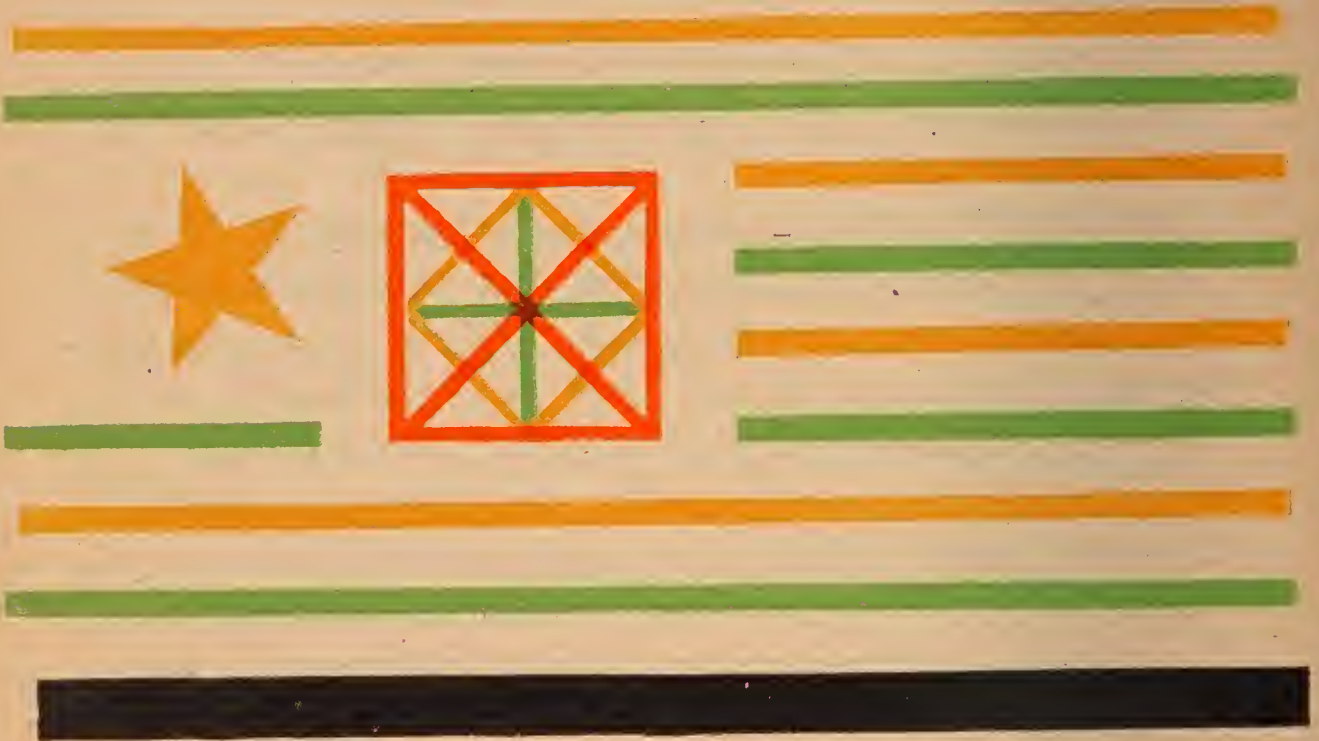
Whiteness represents strength and cleanness of character.

What would a wife, mother or sister be, if not white in character? And when lacking in man—what is he? Sure enough, what is he?

White is the emblem of purity; a color by which all others are in striking contrast. Without white paper, the printer and business man would present a different color.

The sixth color on The Flag, is a gold star in a white field. The reason of which is within itself. The Flag of the Earth being common to all nations, all are represented by a single star.

To read the four squares in the sixteen triangles, use the following key:



THE FLAG OF THE EARTH

Designed through impressions received from the works of Moses.

As pertains to combinations, a man can be a man, and a woman a woman, without being married, or in any way related or associated.

A man can also be a husband, and a woman a wife, without being father or mother.

But to be father and mother, there must be offsprings born unto the man and woman. It is the coming of offspring that changes all relations and makes father and

mother. Man and woman alone, or husband and wife alone are as a vacant house. So far as building here is concerned.

But to say father and mother, means progression—added life, new relations—expansion.

The principal things in which man is interested, are God and himself. And he is principally interested in God, because he is nothing without Him. He is interested in God, because God is his Father, and the cause of his being. This is of first interest and importance.

The next thing of interest to man, is that on which he lives. The earth. After this, comes the object of living; which is to live and continue to live. To live and continue to live, there must be existence and growth of spirit. Spirit is the highest relation between God and man. It is the relation, by which and through which, man grows in harmony with all creation.

Spirit is that which separates man from the ordinary animal. Without spirit, man is nothing more than an animal. Spirit is man's God-like feature; all relations and conditions being matters of education and development.

Four things are read from the first square of the sixteen triangles on the Flag: God, Creation, Man, and Spirit. In this square, God stands in a different relation to man from all others. He stands here in his first relation—that of Maker. After making something, the next thing in order is to see that which is made put in operation to fill the use intended. After making man and filling him with certain desires, passions and needs, to be met and supported by outside elements, God set His human machine, made up of visible and invisible

matter—His earthly and spiritual combination, in motion the same as a wind-mill is put up to be operated by a natural force—the wind.

When this machine in the form of human mechanism was ready, God touched it with His own spirit and put it against the elements as a force to be driven, and to drive. The machine is now in operation—and the great Maker retires to wait for the development of His work. For man to grow and become God-like in a certain way—of which he is told.

We know that the wind changes, and that the seasons change; and that man has to build and work according to that which presses him from the outside, as well as from within.

When the wind changes, the position of the windmill changes; but it goes on pumping just the same. It is this way, with the life and works of man; he may turn and change to meet outside pressure, but his heart is kept pumping by the windmill of life. And like water that is constantly flowing, his desires keep spreading; and this is the way that man grows, gets larger and stronger.

Now, God has His machine set up and in motion; and He and the machine were the only ones around at the beginning when He put it to work. The test of all machines, is operation and use. God only knows how long the elements have been working on man. But they are surely working—have been for a long time; and will continue to work.

The trial of any machine, is always an important and interesting event—Especially to the maker. If the machine is a success, the maker is one. If not, the maker in that particular line, has failed. No matter who he

may be. So we come to the question, is God a success? If He cannot grind man out—if He cannot put enough pressure on His own spirit in human form to make it work—what will the answer be? The question answers itself.

As God has all eternity in which to grind, and a whole generation is only about enough to oil His machine once, man will be a different looking being from what he is now, when God shuts off the pressure. He may then need an ocean in which to swim; and be polished like a diamond. He will be a finished piece of work when God is satisfied with his looks.

The individual can only stand about so much grinding, and only last a certain time in the mill of life. And it must be kept distinctly in mind, that the individual is not man; that man is made of individuals, past, present and to come. That man, is the conscious and undying part of nature.

The machine is now ready; and instead of a Grover Cleveland, or a Theodore Roosevelt, to press the button and put all in motion, as at a great universal exposition, solitary and alone, God does it Himself. And here we have God—Man—Woman and Fruit, for the second square of the sixteen triangles.

Here is where the machine is put in contact with the elements to become self-operating. Here is where the earth commences to bring forth fruit for the support of man, and where man and woman come in contact with each other, to carry out God's design—and where all the elements within and without man are put in operation.

It would be very strange, with everything new, where a machine was set up with a view of self-improvement

and self-operation, if everything should work perfectly, at the first turn of the wheel—The same as after running thousands of years.

It must be remembered, that God knew it all, and that man did not know anything. That man had it all to find out through hard work and experience; through the operation of time and the elements.

Well, here we are, thank God, still alive, and the wind and pump are working. Everything has life, and seed and fruit within itself. The earth and man and everything else. We now come to self-operating works; God is no longer working with His hands, the machine is working through natural forces. Man and woman have met, and are looking around the garden; nature is alive, and they are alive—decidedly alive. When God designed it, is it strange that the machine should work? By no means. Of course they were naked, for clothes were unknown. If clothes had been known, there was no one to make them—because there was no one in advance of them—not in the clothes making business.

After the machine starts, God hears the first squeaking; the first grinding. The man and woman part of it are not going right; the wind has changed, and they were not prepared for it—they were not aware of results. What do we have now? God goes to look after His works; regulate and put them in order. He goes to see what the matter is with His man and woman; and He finds both the male and female part of His machine out of line. But He has the power to straighten them up and keep them at work.

In the second square, we have God's beginning with man and woman together as self-operating machinery.

In the first square He stands in the relation of a model-maker; now, His model is finished and His work is presented for use and put in operation.

The squares in the triangles are read from the lower right-hand square up; crossing from the upper right-hand square over to the upper left hand square and down. Back to the earth.

In the third upper left hand square—God strikes oil. His machine and his operations have proved a success. Very important changes have taken place with man. Man is now a father himself, as well as God—and woman is a mother. With this change and advancement for man, the third square in the sixteen triangles reads: God—Father—Mother—Child.

Under these conditions, knowing and seeing what was coming, what would the Father, of the first father, naturally say and do? He would first provide, and tell those dependent upon Him, where and how to get a living.

God being the Father of man, and the greatest of all fathers, He would naturally like to have fair representatives of Himself—not beings just merely existing like the wild beasts; but He would like to see them beings of great power; and He told them that they were put on earth to have “dominion,” over everything. A being with a soul could not and would not accept anything less; and God never intended His representatives to have anything less. That in God’s image, God intended for the highest; and plainly gives it to man. Man has every right to be a supremely proud being, because of his inheritance. He is heir to God’s best, and God’s powers “Dominion” belongs to him by right of inheritance, and he is told

how to get it. There is but one way, and it lies wholly and solely with man to take possession as directed.

As there could not be an infant, until there had been a birth; and as there could not be a birth without a father and a mother, and a Supreme Cause, and as the first child born of natural parents goes as all children go, on a natural course, the fourth square in the sixteen triangles, is connected with man as father, and reads on finite lines; Infancy—Manhood—Old Age—Death. Here the individual returns to the earth from whence he came after passing through the various stages of life and activity.

Thousands of important things can be read from the four squares and sixteen triangles.

For instance, there is inception, conception and birth. Here is a group of four. Inception is one, conception is two—birth fourth. Conception is two, because it cannot take place only through the presence of two; it represents two, just as much as birth and infancy—The cause of one, are the parents of the other.

Instead of reading the third square in the sixteen triangles God, Father, Mother and child, it can be read spiritually. It can be read God, the Father; God the Son; God the Holy Ghost; and the Virgin Mother. Here the square and the triangles remain unchanged, but the reading is from the highest circle; and the fit is complete.

The four points of the compass, and the four right angles, formed by the two straight lines crossing each other, are represented on the Flag by green, in recognition of immortality; undying hope, and man's never fading faith in a power to save.

The red on the Flag, representing the blood of man, the blood of sacrifice, and the blood of redemption, if standing alone, would be four grand triangles forming a perfect square, with one corner of each triangle resting upon the stone supporting the four right-angle corners representing the four points of the compass. Here we have eight corners resting upon one corner-stone. The four points of the compass and the four corners of the four grand triangles, all meeting and resting on one stone representing universal power, harmony and peace. Not only four points of the compass are represented here, but the Southeast, the Southwest, the Northeast—and the Great Northwest.

As everything in existence is a trinity, the triangle is universally expressive and emblematic of this fact.

The lines crossing the four squares uniting the four green points of the compass on the Flag, are straw-color; in recognition, that growth and maturity come from and return to an ever-green field; showing that every point of the compass is touched by verdure, growth and development.

This is a universal banner, representing universal principles of building and industry. The first of the kind, to be handed to the world, since the opening and closing of the Red Sea.

CHAPTER XXIX.

ORGANIZATION IS NECESSARY.

A banner would be useless and meaningless without something in the way of organization to support and build up that which is expressed by it.

A banner is but emblematic of principle; principle being a fundamental plan. The banner here presented shows the plan of building.

As already seen, building covers every field and condition from God to man. And as already seen, all building must rest upon something; and as already seen, building is on some particular plan for some particular purpose.

In this case, the banner is expressive of the plan. It is a visible sign of an invisible power. It is the presentation of a building plan, in harmony with natural order.

To follow a principle and make it useful means labor and expense. It means something to labor on and for.

The true object of building, is man's advancement and God's glory. For over man's head and on every side of him God has written "Dominion"—and told him the way to it.

Now, without man advances to the place designed, what can be said of Supreme Power? It would fail to connect with itself and answer its own ends. This never happens.

To reach "Dominion," man must advance; so advance-

ment is Divine law, and the way is made clear through established order. This is the cause of all endeavor.

The greatest foundation and highest object of building, is Home. This is because Home is something reaching from earth to Heaven. It is because Home is the foundation of the individual, family circle, society, the state and the nation.

It is because Home is more than a mere stopping place. Home is where love and sympathy are found. That is, if it is a real, genuine Home in the full sense of the meaning. Home is not a place where love flies away when trials and hard times knock at the door.

Home is not only a place from which to go and come, it is a place where comfort and rest are found while your thoughts are radiating into the world, and through worlds, gathering rich returns.

When filled with the right spirit, and surrounded by the right influence, Home is a materialized dream. It is the fruit of anticipated life.

Home is more than roof overhead and soil under foot. It is a place where character is formed; where manhood and womanhood are built up. It is where virtue and purity are found in the nursery with bright and smiling childhood; it is where father and mother live in loving anticipation of those around them. It is a place where hope and strength prevail on account of that which you do not have, as well as that which is possessed.

Money is one of the good things; one of the essentials; but if that is all there is in the house, it is poor indeed. There is more that money can not buy than it can. It cannot buy virtue, contentment nor happiness; and the temptations and contentions it often brings, take away its advantages.

The home that is free from drunkenness, jealousy, disease and family discord, is one of wealth; if there is but little money. No place is worthy of the name of home, without there is faith in individual members and individual success; with ambition to work for this end.

The true success of the individual, is the result of building up the home; not the individual alone. The one who only builds himself up at the expense of others, has something more in the nature of bristles, than soul matter.

The object of this work is to stimulate home building in the right way, which embraces a work reaching from world to world.

As already seen, we commence in this world to build for another, because other worlds are plainly before us.

If it was not intended that we should build for other worlds, other worlds would not be so clearly in view to stimulate our thoughts and hopes.

We are not only told, but know from experience, that by going a certain way and doing certain things, that certain results will follow. From this, comes the belief, that by going a certain way and doing certain things, that we will reach a certain place and condition in the hereafter. But we must go a certain way to get there. This is self-evident, because all ways do not lead to the same place. The idea of living in other worlds is given to us with positive assurance; and the belief is strengthened by their constant presence. The fact that other worlds are constantly before us, is conclusive evidence of their existence; especially as through our invisible nature we are constantly mingling with invisible forms in the great Beyond. So building here for the Hereafter is the most

natural of all things, because it is in harmony with the largest part of our being.

In the work of building against time, one thing is plain; and that is, the importance of overcoming earth conditions. Until earthly conditions can be overcome, communicating with other worlds cannot be any clearer than through shadows. This is because the field in which communication is carried on has not been sufficiently cleared to get a perfect connection and a full view.

The work that man has thus far done in the way of multiplying, replenishing and subduing, is the full measure of his advancement. Advancement means subduing the earth according to the design of The One who made man dependent upon it. God knows why He made the world, and what it was made for. He made it for man to practice on to become a builder; and while learning to build, at the same time, have something from which to get a living and find building material.

The earth is the most wonderful of all wonderful things; it is as wonderful in creation as man himself. It is the only thing that pays you for working it, instead of calling on you to pay it. In this, it is wonderfully generous. The full nature and object of the earth is neither fully appreciated nor understood. While inanimate, it presents life in endless forms. It is the only thing in which so much is hidden, and on which all things rest.

It is the only thing that can freeze up, dry up, and undergo floods, and then turn with a smile, and tell you that she is the only one to call on for education and support; that you cannot get along without her; and have it all true.

The earth is as inspiring in nature as it is dark in appearance. It is not only a field for man in which to work, but a store-house where all things are kept for his use. It is an organization with all the features of life and death within itself. From its wonderful nature and presentations, it is not strange that man should be inspired with hope, and have dreams of life to come.

When flowers bloom in snow-drifts and gold is found in rocks, it is not strange that man should build in anticipation of other worlds and life hereafter.

As the largest part of our being is invisible, and our invisible nature is constantly seeking its invisible relations, it is not strange that man should advance and grow in an invisible way.

It is just as natural for the invisible to develop, as the visible; especially when the visible is only an expression of the invisible. And when, without the invisible, the visible would not be known,—so far as man is concerned.

The object of all cutting, hauling, digging, thinking and planning is to build something.

To bring something forth and have every living soul interested and benefited by it; to have all live on, and by it; and to grow in interest in reference to it; is a large work. Too large for man to undertake and expect to accomplish alone. But with God back of it in the shape of natural forces, it is like everything else that works itself. With the Supreme Being at the head, building goes on as naturally as growth from any cause. In fact it can not be resisted. Building goes on through man as naturally as the wind blows or the sun shines; as naturally as he sleeps at night when nature sleeps; and

wakes in the morning when nature wakes; when all is astir with coming light.

Man and building are but reflections of natural forces. Man's condition, is but evidence of his knowledge of principles. It is through knowledge of principles that man builds; that he advances, or sits in darkness.

When in full knowledge and possession of natural principles, man will be co-extensive in being with principle itself. When man is sufficiently developed through growth and knowledge, through individuals coming and going from him, he will become a principle possessing full knowledge of himself. Man is a principle growing in knowledge of principles. At present, he is only the shadow of the principle that makes him.

In time, he will become a living principle possessing power that will enable him to select his own form, and forms around him; as he now entertains them in thought.

When further advanced, he will be in full harmony with all nature—knowing her reasons and ways. He will be divided into parts, as he practically is now—parts that will come and go like the seasons; one part or season being forever present.

When in full harmony with creation, and possessing developed intelligence, man will be like the tree that sheds its leaves in the fall, and in the spring, puts forth new ones and takes on new growth—coming and going in beautiful harmony with nature.

A tree is one of the most expressive things in creation as well as the most useful. It is not only green and beautiful to look at in summer, but an opera-stage for sweet singing birds. It shades animals from heat and protects them from cold and storm; and to man, it

furnishes all this, as well as fuel and building material.

Trees talk and laugh. Nothing responds quicker and clearer to attention than a tree. It is as susceptible to kindness as an animal or human being. It is a friend, a companion, a silent partner.

After individuals have dropped like leaves into the earth from the tree of man; and have been with the Unknown long enough to reach certain development, they will re-appear on the parent tree like new leaves on barren branches. In time, developed individuals will return and add to man's growth by bringing light from other worlds.

In time, man will grow and develop through communications from those who have grown into conscious principle. Principle now speaks through man in a certain way when man looks it up and connects himself with it. But the time is coming, when living principles will look man up and impress him more than they do now. The time is coming, when man will listen to lectures from advanced individuals on such subjects as "Sights and Scenes in the Infernal Regions." "Beauties of Heaven and the Charms of Paradise—by one who has been there." "Music, Oratory and Literature in Other Worlds."

Do not forget, that your thoughts are the greatest part of yourself, and that your brain is not only a receiver but a generator. And that there is a generator of all generators; and that through thinking, acting and working, man is constantly looking for the source from whence he came, and builds accordingly. And in time, he is going to know all about the foundation.

And do not forget, that thought is the swiftest of all things to travel and the easiest of all things to transfer—and it has power and influence.

Communication between worlds is as surely coming as it now exists between neighbor and neighbor. Worlds are only neighbors at greater distance. The only thing necessary to communicate with other worlds is enlarged intelligence; which is constantly growing. As time is the father of all things, in time, worlds will be connected the same as things are now connected through the growth and intelligence of man. Being able to think about it, is the beginning and way of all commencements, great or small. Thought, like everything else, grows; and it takes time to find right and extended relations. And the more hidden the relations, the more time it takes to learn them. On account of greater separations, as between world and world. We can not study a world we are not in, as readily as one we inhabit.

We are told that new life is coming with the Resurrection. If a day with God is as a thousand years, the Resurrection may have been going on for centuries. The Resurrection and man's development must mean one and the same thing. The reason of this thought is, one thing is particularly noticeable in reference to that which is said about the Resurrection. And that is, He is coming to judge the "quick and the dead." The "quick" being mentioned first, and never having been dead, it is reasonable to suppose that those who are alive will see Him before the dead do. If this is not correct, the dead would have to wake up and get here before the great Judgment Day. In that case, they would not be dead to be judged, and would get here ahead of Him—will not say without Him.

My belief is, that He will be seen first by and through

perfected men. That after the quick have reached a certain state of development; a state worthy of His coming; that, that state will be His coming, and His Judgment—that they will then have power to find and call up their ancestors through finding and being able to read their own being. For man and his ancestors (of which God is first) are one and inseparable—dead or alive.

It is self-evident, that man can not know himself without knowing his ancestors. This being true, my belief is, that the Resurrection has been and will be going on for thousands upon thousands of years—as time is now computed. And that those gone before, will appear through the living—through advanced and perfected man.

To reach perfection, it is self-evident, that man must connect with himself in all directions; with the different parts of himself scattered over and through time. That he must connect with all parts from whence he came and to which he belongs to fully know himself, is as clear as it is, that he must multiply in order to grow, and subdue in order to bring certain results. In order to build and grow in the right direction. Knowing and building go together. Knowing without building would make knowledge useless.

If conscious of existence, I could just as well exist in the form of a single thought in the head of developed man, as I do now in the form of an individual, moved by the elements and human frailty.

All there is to me now, is a small body and a few limited thoughts. I am now but an atom of a great whole. I could not be less, if but a single thought in the head of advanced man.

The Creator only knows the size of coming man's head, and what it is to contain. It may hold more worlds than are now visible. I am impressed with the belief, that coming man's head is going to be very large and contain much so far as knowledge and power are concerned.

That we must build to reach certain results is self-evident; that we have material with which to build, is also self-evident. That we have a certain degree of intelligence to build, is self-evident. And that much can be gained by united effort in building, is self-evident.

The highest end and object in building, suggests itself. The highest end, is the highest place that man can reach or occupy—which is "Dominion." "Dominion" means above and over all.

In the first place, the individual must be brought into existence before he can want, know, do, or take any part in helping shape the world, or anything else. After getting here, there is an occupation waiting for him. It is to find the order of his support, and after finding this, to become a builder.

When he finds the order of his support, he finds more. He finds the foundation of his physical, mental, and spiritual being. He finds the infinite and finite combined; he finds a plan where need leads to investigation; investigation to support; and support to education and development.

How great, how simple and what a perfect chain. A plan that commences with the mother's milk and love; reaches through world upon world connecting life with life, is certainly most wonderful. A plan that is as broad as creation, and at the same time, a walled high-

way from which man cannot depart, is truly wonderful enough for man in every way.

God having made man for a certain purpose, it was most natural and wise, that He should not only place in his hands the means of support, but that He should make the object of his existence known. And that the outcome should be clear, certain, and elevating. As it most certainly is with "Dominion" for the object.

That the way to "Dominion" should be so arranged, that the elements without and within man should work together as an operating force and a motive power to carry man to a certain end, brings all elements into use with man as the head.

That support should mean development, and that digging it out should mean elevation; and that looking and digging should lead to inspiration by finding universal harmony and infinite design, and that this should lead to reading from the elements and natural conditions, is interesting to the full extent of imagination. Not only great and interesting, but a field in which all are not only expected, but made by nature to look into and dig.

A field in which all are not only born to look into and dig—but dig hard, is particularly interesting, when digging turns to inspiration because of that which is found. Under this arrangement, all can afford to look and dig.

Being fully conscious of certain conditions and relations; and living by the breath of The One who first breathed the breath of life into man's nostrils and made him a living soul, there is but one way to go, and one thing to do; and that is, to go forward with the work of infinite design according to the infinite plan; and

take "Dominion" as the reward of obedience—as the result of certain action. Or to put it in another form, and possibly make it more clear, say, as the result of cause and effect.

Being conscious of certain truths, and having the light of life and time in evidence of certain facts pertaining to man's existence and his relation to creation and the earth, it is rebellion and taking forbidden fruit, not to go forward according to the Creator's plan. A plan brought within man's knowledge and comprehension through his own make-up.

You are not being presented here, or pressed with a religious question. You are not being asked to take up some particular belief in reference to some particular creed. You are now, and at all times, directly in contact with yourself, and that which is around you in the way of natural forces; with that which you can see, feel and know; and you are simply asked to consider that which belongs to you by right of inheritance.

History is a light, but there are some things that we know without history. We know how certain things affect us, and the only thing we can learn from history is, how like things have affected and been regarded by those who have gone before. Some things we are bound to know. Hunger has affected mankind and the animal kingdom about the same from the beginning. Hunger is one of the natural forces, a very great force, and it forces man to great activity. When a man is hungry he does not send for a doctor, or college professor, to find out what is the matter with him. He commences to dig for something, or look for a restaurant; ask for a boarding-house. The make up of a calf is on the same prin-

ciple—when hungry, it looks for nourishment, or bawls for something to satisfy it.

With all the natural forces back of, and before man; and all bearing on one point; with the earth's relations known and recognized by all; used by all and affecting all from the wisest man to the smallest insect, the presence of order cannot be denied and the coming of light is clear through natural conditions.

Through time and development, the scales are dropping from man's eyes like ripe fruit from a tree; and when the scales are off, and he sees where he is, and what he is—he will find that he has been unconsciously floating to an intended place in creation. Floating there as naturally as water seeks its level, or cuts its own channel; and when the scales are off, man will find his true sphere to be, as it is now, man-making, world-building, and God-serving. He is engaged in this work now, because it belongs to him through birth and nature. Until man fills his intended place, God's work is not completed; knowing this from man's present state, as well as that of the earth's condition; and knowing that the full design and beauties of creation are not here, and cannot come until man fulfills his part, it is all the greater reason why every one should take up the work given man to do.

ORGANIZATION.

Recognizing organization as necessary to carry any work to a successful end, and that man can only advance through effort and sacrifice; with the light of creation clearly upon us, it is not only right, but a duty to advance in the direction of "Dominion," as told. With this end in view, I am impressed to go forward accord-

ing to the light and the law given to Moses, and labor in the field pointing the way to man's true development. This is not a visionary work. It is not something that can be turned from lightly, or in derision. The average individual might doubt the accomplishment of certain things, while not one would dispute the advantage of a certain condition if they thought that condition could be brought about.

Universal peace has been proclaimed and talked about from time immemorial. But it can only come through principles intended to bring it. It can only come through peaceful pursuits and conditions resting upon peace. It must come through man's relation to God and his power over the earth. To come, it must be universally desired; and the desire must come from knowledge of something to bring it. It must come from knowing why it is needed and having something to make it.

Work has been going on for centuries in churches and out; through brotherhoods, orders and societies, in the way of talking, praying and prophesying. But not one has entered the field and ventured far enough to present a universal banner and proclaim the beginning of work in recognition of the first words spoken by God to man through Moses.

The earth might be covered by inspired men, but the real work to be done, is by all mankind. Those who have gone can do no more, but those here, and to come, have the balance of the work to do and finish. Man has been told what to do, and natural order confirms the truth of that which he is told; and the only credit he can have is by doing that which is not only demanded, but commanded. The only credit man is entitled to, is in the

direction of finished work. Sitting still and letting some one else do it, does not elevate or advance the one who shirks.

It is immaterial who unfurls the first flag, takes the first step, or makes the first formal move, only so it is in the right direction and on lines leading to the desired end. As all beginnings are from germs, and all growth is from seed; and as germs were created and seed planted before man—in fact, in anticipation of man's coming and for his use, all that is necessary to get results and gather fruit, is to follow the Creator's plan.

In taking up the work here presented, particular attention has been called to the fact, that I am not looking for a place in the literary world. I am but a digger. But like the horse, I can see and feel; so can the dog that follows me and the birds that fly and sing.

If you have ever stood by a spring and seen the waters flowing from it form a stream; if you have ever seen rain-drops form a pool, and snow-flakes carried by the wind form a drift; if you have ever seen an animal eat grass or a hen scratch on the ground, you have seen the living evidence of infinite truth; and you do not have to read books or ask to be told about it. It is so; that is all there is to it; so ordered by the Father of All—and one individual knows the reason just as well as another. It is the Maker's plan. That is the full size and reason—the use made of our opportunities is another thing.

Results with man, depend upon his wisdom and action. Now, I see and feel a certain condition—not something new. But something that has been before mankind ever since man came on earth. But I did not feel, see, or

know it, until told to me from the highest source; but after being told, the condition is clear and recognizable; and the right way is ever before me and before all. And now, in the name of Him who tells me, I recognize and proclaim its truth. This is not egotism—it is not assumption—it is obedience to Divine law and overruling forces. In which my nature and all nature around me are associated, and stand in evidence of the right way.

NOW WHAT?

To reach the desired end and carry on the work of building, organization is necessary; and a plan of building is presented for consideration. Not to create a monopoly, but for the express purpose of keeping one from being created. A plan of organizing is presented, to help spread the greatest possible light in reference to creation and building in harmony with it. An organization to help stimulate mankind to the highest possible action in reference to "Dominion."

In entering into a work to carry out infinite design, it is necessary to look into infinite conditions; and when man comes to this, he finds himself in darkness and the deep surrounded by many things without form and void. Man makes progress slowly, and he has entered into many a work with progress for the object, and time has proved it to be anything but progress.

Present man has had the advantage of ages gone before to enlighten and guide him, the same as Moses had before God spoke to him telling him about creation and what to say and do.

Three thousand and five hundred years have been added to man's life and experience since the time of

Moses; and during this period, Man has done much looking and investigating, which has enabled him to accept and reject many things. That the earth is man's support can not be questioned. This truth as spoken by Moses grows clearer and stronger with every generation. But that subduing it, is the way to the highest end, is a matter yet to be made clear; and the work here undertaken is an effort at creating greater interest in the work of subduing.

When one is asked to join in a certain work, there must be something to join, in order to carry on the work. There must be organization—a plan; a head. Something to build upon and with; for a particular object and end.

The object of organization here, is to have something fixed and certain. There must be a basis on which to grow in order to grow; and the object of the Home Builders organization is to furnish this basis. It is to establish a union of hearts and a union of hands to build in accord with the Creator's plan. According to His way and instructions, as given to us by the greatest of all lawgivers. You are now asked to consider a Constitution and organized plan for building.

CHAPTER XXX.
CONSTITUTION.

ARTICLE I.

SECTION I. The name of this organization shall be, The Home Builders.

SECTION II. Its object, is to grow and build in harmony with God's first words spoken to man through Moses, telling the way to Dominion. It is to help make clear the highest way to individual and universal development, through established order. It is to help build up a democracy on a foundation of natural law; upon a basis that is clearly open and given to man through the order of creation.

ARTICLE II.

Promotion and Management.

By Whom and How Conducted.

SECTION I. The promotion and management of this organization shall be under the direction of Budd Reeve, of Buxton, Traill County, North Dakota, during his natural life.

SECTION II. Ninety-five persons of known standing and reputation are to be selected by said Budd Reeve, at such time, or times, and in such way as he may be impressed to select them, to serve as witnesses and aids in the work of building as here undertaken.

SECTION III. The office of the promotor shall be known as, The Keeper of The Great Record.

SECTION IV. The Great Record shall consist of a register, wherein the names of all persons belonging to the organization shall be correctly recorded and kept.

ARTICLE III.

Annual Meetings: When and Where Held.

SECTION I. An annual meeting shall be held every year at the city where the State University or Agricultural College is located—in the state where said meeting is called.

SECTION II. All annual meetings shall commence on the 16th day of September in each and every year and continue for six days.

SECTION III. The Annual Meeting shall be known as The Home Builders' Congress.

SECTION IV. The Annual Congress shall not be called, or held in the same state twice, until after a Congress has been held in each and every state in the American Union.

SECTION V. The first Annual Congress, shall meet in the city of Grand Forks, State of North Dakota, on the 16th day of September, A. D. 1907.

SECTION VI. The second Annual Congress, shall meet in the state of Minnesota.

SECTION VII. The third Annual Congress, shall meet in the state of South Dakota.

SECTION VIII. After the third annual meeting, the state where the Congress meets shall be determined by circumstances and as may appear for the best interests of the Builders.

ARTICLE IV.

When the Day of Meeting Comes on Sunday.

SECTION I. When the 16th day of September comes on Sunday, the Congress shall open the same on this as any other day. But the exercises on this day shall consist entirely of a religious and musical program, of the highest possible order to obtain.

ARTICLE V.

The Manner of Building; and How to Become a Builder.

SECTION I. The manner of building shall be on the principle of the twelve lines forming the sixteen triangles; as shown by The Flag of the Earth—a principle common to all nations; and a plan where truth and justice rest upon a common centre.

SECTION II. The plan of building shall be after the principle of the perfect cube.

One side of a cube is called a face. The whole cube, is called a block. There being six faces to a cube, if twelve lines were drawn to form sixteen triangles on one face, on the six faces, there would be six times sixteen, or ninety-six triangles.

SECTION III. Every group of sixteen persons in this organization, shall be called a face; in recognition of the sixteen triangles formed by the twelve lines drawn on one face of a cube.

Six faces, or ninety-six members shall be called a block. Ninety-six blocks shall be called a court. And ninety-six courts shall be called a temple. Which shall be known as, *The Temple of the Home Builders.*

SECTION IV. Sixteen members shall be required to constitute a working or building number.

SECTION V. Block number one in this organization

shall consist of its founder and ninety-five persons selected, or to be selected by him, as aids in building; or witnesses to his work.

SECTION VI. No one can belong to, or be counted in block number one, only those selected voluntarily and unsolicited by the Keeper of the Great Record, to form this particular part of the Temple.

SECTION VII. The organization shall be open to every individual, male or female, regardless of religious or political belief, who has not been convicted of any crime, or engaged in a disreputable business at the time of making application for membership.

ARTICLE VI.

How to Become a Member.

SECTION I. Every person of ordinary reputation, can become a member of this organization, regardless of age, nationality, education or color, by sending their full name and address to Budd' Reeve, Buxton, Traill County, North Dakota; accompanied by a remittance of One Dollar, and asking to be entered on the Great Record as a member of the organization.

SECTION II. The fee for belonging to this organization shall be One Dollar per annum, payable in advance—the date of payment to be fixed by the date of membership. All annual dues to be used by the Keeper of the Great Record, to carry on the work of building.

SECTION III. Any sixteen persons sending their names together, accompanied by the membership fee, asking to be recognized as the face of a cube in this organization, shall be granted a permit to build under this constitution, and govern themselves like a free state in the American Union.

SECTION IV. James Jerome Hill,
 St. Paul, Minnesota.
 Anson S. Brooks,
 Minneapolis, Minnesota.
 Howard S. Abbott,
 Minneapolis, Minnesota.
 Willet M. Hays, Assistant Secretary
 of Agriculture,
 Washington, D. C.
 The Agricultural College of Minnesota,
 St. Anthony Park, Minnesota.
 The Minnesota State Agricultural
 Society,
 St. Paul, Minnesota.
 Oren C. Gregg, Superintendent of In-
 stitute Work,
 Lynd, Minnesota.
 Hon. William Lochren, U. S. Judge,
 Minneapolis, Minnesota.
 Hon. Charles F. Amidon, U. S. Judge,
 Fargo, North Dakota.
 Hon. Frank M. Nye, M. C.,
 Minneapolis, Minnesota.
 Hon. John A. Johnson, Governor of
 Minnesota.
 St. Peter, Minnesota.
 Leonard A. Rosing,
 St. Paul, Minnesota.
 John H. Rindlaub, M. D. (Specialist),
 Fargo, North Dakota.
 Hon. William H. Standish,
 Grand Forks, North Dakota.
 Orlando A. Robertson,
 St. Paul, Minnesota.
 The Fargo Forum,
 Fargo, North Dakota.

Shall constitute Face number one, of Block number
 one, in the Temple of the Home Builders.

SECTION V. The University of North Dakota.

Grand Forks, North Dakota.

Hon. John Burke, Governor of North
Dakota.

Devils Lake, North Dakota.

Right Rev. John Shanley, Roman
Catholic Bishop,

Fargo, North Dakota.

Hon. John Lind,

Minneapolis, Minnesota.

Peter B. Smith,

Minneapolis, Minnesota.

The Agricultural College of North
Dakota.

Fargo, North Dakota.

The Agricultural College of South
Dakota.

Brookings, South Dakota.

Almond A. White,

St. Paul, Minnesota.

Hon. Samuel G. Anderson,

Hutchinson, Minnesota.

Hon. Guy C. H. Corliss,

Grand Forks, North Dakota.

Hon. Willis A. Joy,

Grand Forks, North Dakota.

Rev. Mark W. Williams,

Cummings, North Dakota.

Isaac W. Corry,

Buxton, North Dakota.

George S. Barnes,

Fargo, North Dakota.

Hon. Alexander McKenzie,

Bismarck, North Dakota.

Hon. Judson LaMoure,

Pembina, North Dakota.

Shall constitute Face number two, of Block number
one, in the Temple of the Home Builders.

SECTION VI. This page is left blank to be filled with sixteen names by the Keeper of the Great Record, when selected by him to constitute Face number three, of Block number one, in the progress of Building.

SECTION VII. This page is left blank to be filled with sixteen names by the Keeper of the Great Record, when selected by him to constitute Face number four, of Block number one, in the progress of Building.

SECTION VIII. This page is left blank to be filled with sixteen names by the Keeper of the Great Record, when selected by him to constitute Face number five, of Block number one, in the progress of Building.

SECTION IX. This page is left blank to be filled with sixteen names by the Keeper of the Great Record, when selected by him to constitute Face number six, of Block number one, in the progress of Building.

ARTICLE VII.

Vacancies. How Filled in Block No. I.

SECTION I. Vacancies in Block No. 1 can only occur through death; and when such vacancy comes, it shall be filled by selection made by the Keeper of the Great Record with the consent of a majority of those forming the face where the vacancy occurs.

Face No. 1 shall not vote to fill a vacancy in any face excepting its own; neither shall any member vote to fill a vacancy in any but its own face. Every face is not only a kingdom, but a democracy unto itself. When a vacancy occurs in the face of any block, excepting that of No. 1, it may be filled by the remaining members composing the face where such vacancy comes if they so elect. If by a new member, the regular annual membership fee shall be paid to the Keeper of the Great Record. If the members having the right, fail to fill a vacancy within 30 days, then it may be filled by the Keeper of the Great Record.

SECTION II. When a vacancy occurs in the office of the Keeper of the Great Record, it shall be filled according to provisions given to the members of Block No. 1, by the founder of this Order, which provision shall not be made public until such vacancy occurs.

ARTICLE VIII.

Amendments. How Made.

SECTION I. This Constitution may be amended at any time after the meeting of the first Congress, by each block voting separately on proposed amendments. A two-thirds vote of every block being necessary to carry.

ARTICLE IX.

Order of Business at Annual Meeting.

SECTION I. The first four days of each Congress shall be devoted to the subject of Agriculture, and such knowledge and work as the Schools of Agriculture present throughout the country. The remaining two days, shall consist of a literary, scientific and musical program, of high order.

CHAPTER XXXI.

AFTER THE CONSTITUTION, WHAT?

“You can lead a horse to water, but you can not make it drink.”

This means, that there must be water and a horse to lead to it. It means, that the opportunity to drink must be offered. Here it is. But if the horse does not happen to be in the notion when led to the trough, then what? If tied back in the barn and left long enough, the next time it is brought out, it will drink—and possibly too much, if not checked.

The question of wanting water or food depends upon how long it has been since taking it. The horse is no exception. It could not be expected to drink, right after drinking. But let time enough pass to change conditions—then see.

Then the question might be, having water enough.

The horse drinking business is one of the subjects with which I am somewhat familiar.

Is the world thirsty for that which is here being offered? As the only way to find out whether the horse wants to drink, is to try it and see, it is the same here.

The only way to find out whether that which is here offered is wanted—is to offer it, and see.

If not wanted today, it does not necessarily follow that it never will be.

This is the presentation of a building plan, not that of finished work. It is a presentation of something to be done, not something completed. It is something more in the nature of making a trough to hold water, or digging a well to get it, than leading a horse to drink. Water must be secured before an animal can be led to it. What would be thought of a man who would lead a horse to drink, without knowing where a drop could he had? Under such circumstances, the horse would do better turned loose to look for itself.

Let us suppose that mankind is thirsting for something. Where is the filled trough to which all can go and be satisfied?

Let us see. In this work, it will be necessary to wait until the trough is in place, the well dug, and the water pumped. By the time this is done, the horse, and probably all mankind may be ready to drink.

Much time has elapsed, and much has been said, since digging, pounding, hewing and framing commenced to build, and here we are, still at it, harder than ever, surrounded by chips and building material, with endless quantities yet to gather. Thus far, all the work has been on the foundation; which is just being started, and the plan made clear as to the number of blocks necessary to complete a Temple. All of which needs time and many hands.

This is not the work of a day, or a year; it may cover centuries. All depends upon the workmen and the interest taken in the work.

When it requires ninety-six workmen to complete one block, the enormity of the work speaks for itself. And where it requires nine thousand two hundred and six-

teen, to complete a Court, or one-ninety-sixth part of a Temple, this gives another idea in reference to the undertaking. And where it takes eight hundred and eighty-four thousand seven hundred and thirty-six workmen, to complete a Temple, this gives still another idea of size.

This being only about one per cent of the population of the United States, it seems as though one out of every hundred might become interested.

When the work and the object are made clear, it seems as though one out of a hundred could be found to help bring forth something after God's plan in God's own way. But the plan and the work must first be laid before the people. This of itself is a large undertaking. It would be impossible to consider anything, without knowing what to consider. This is the introduction of a plan and a work, calling for endless activity to ever build up.

It will take more than one promoter to put it in full operation. Many will come and go, before the finished roof is gilded by the sunlight of Heaven. Now, you ask; "Where does J. J. Hill come in on the undertaking?" He comes through the visible and the invisible.

From that already seen, it is evident that much hauling must be done. As a hauler, he is not only fully equipped, but stands at the head. He is the hauler of haulers. He is not only able to help in this way, but in many others. Being a large part of the country, it is impossible not to see, and take notice of him. He is so large, it is not easy to get around him in any way. At least, in the visible world.

CHAPTER XXXII.

JEROME.

The key to his life has not been given to the world before. When seen from the inside, much that now appears marvelous in him as an individual becomes clear through the light of the invisible.

He comes from contention and struggles for freedom of thought; for the right to build religiously according to the dictates of conscience and inborn intelligence.

He comes from pressure and oppression, such as inspire men to give life for the establishment of principle. All the written history I have ever seen or read of his early life is in a newspaper article written years ago, giving an account of his parentage, and conditions prevailing at the time of his birth; giving the causes which led his parents to Canada.

Mankind is controlled by events; and life is shaped by causes reaching far beyond the individual.

Here is the only history I have ever seen of his early life. Here is all that is needed to divine the present from the past. Events speak for themselves, and conditions are read from that which causes them.

“His father, James J. Hill, settled on what was known as the Canada Company’s land, when he first came from the north of Ireland; and it was here, that ‘Jim’ Hill was born,

His mother was a Dunbar, and belonged to the illustrious Scotch family of Dunbars, who trace their lineage in direct line to the Stewarts; but, owing to the Dunbar estate having been destroyed by the Catholics during the Rebellion of 1789, the family went to Canada, and at the time of Jim's birth, they were well-to-do farmers.

Jim never would work on the farm, but always said from a mere boy, that the world owed him a living, at which he would not take off his coat.

He was always particularly fond of books. He never had a childhood, as childhood goes among most boys. He never devoted any of his time to games, as most boys do, but after school he would make a break for his mother's pantry, get a loaf of bread, and with his beloved Napoleon under his arm, cut a branch from a tree for a fishing-rod, and away he would go to the woods, where he would sit till sundown reading and studying all alone.

He was a strange child; always preferring his book and solitude to any outdoor sport or amusement of any kind.

The great Napoleon was his idol from early childhood; and he was often heard to say, he would never be satisfied until he had conquered poverty, as Napoleon conquered nations.

Jim's father was a Tory and staunch Orangeman, as well as his ancestors; and decided, as long as Jim would not work on the farm, that he would make a Presbyterian minister of him. And, when he was seven years old, he was sent to Rockwood Academy, where for ten years he was studiously engaged in laying a solid foundation for his education.

Whether Jim was not as good a Presbyterian as his father or not is not told, but he concluded to shake the ministry for the mercantile trade.”

Here is a short sketch, but it suggests enough for volumes.

To say that his father was an Irishman, a Presbyterian, a Tory and a staunch Orangeman, and that the estate of his mother's family was destroyed by the Catholics, opens up history that has decided the fate of thousands and shaped the course of nations.

He appears in this work, because his life and character harmonize with the eight corners resting upon the one corner-stone, as seen by the twelve lines forming the sixteen triangles on The Flag of The Earth.

There is such a thing as unconscious inspiration. Men are inspired when they do not know it. They do things supposed to come from their own thoughts and intelligence, when in reality they are only serving as machines for higher intelligence; this is true of the one under consideration. The invisible is seen and read through him from start to finish. From the history given to the world, he came from Protestant parentage. A Protestant is one who protests against error and assumption, or which he believes to be that. The refugee is the highest type of manhood. A refugee is one who refuses to obey or accept the dictates of another—and seeks refuge in near or distant lands rather than wear a yoke. A man could not be a Protestant, without having intelligence and courage enough to protest against something. And he certainly would not be put in the fire and burned up, without being sincere in his protestations. So whether the Protestant is right or wrong, he must have

credit for faith and sincerity, for which alone he is entitled to respect, regardless of belief.

The history of the Protestant and the refugee, is the history of progression. It enters into the history and foundation of our own beloved country; especially the history of the refugees—called Pilgrims—who came over in the Mayflower; referred to here, only, as it touches the subject of our work.

Through intolerance and persecution, thousands have been driven to seek new fields; and while the persecution might be wrong, the driving has been a good thing. In fact, it seems to have been God's plan. Only for being forced to go, many great fields now rich with prosperity and happiness would still be a wilderness. But the refugee has turned them into gardens and put thereon palaces.

He was born in a log cabin, in what was then, the wilds of a frontier country.

Now, let us suppose a case: What would a Protestant who had sought refuge in a distant land naturally think about and do while getting out logs and building a cabin? What would he naturally think about and do after his cabin was built and he was grubbing for a new home and working the soil to live?

He would naturally think about the causes that brought him there. He would naturally think of that which led him to be a Protestant; of that which drove him to seek refuge on the distant side of a great ocean. If he was right, as he would have to believe, in order to stand persecution and seek distant lands; he would naturally seek to build up through others that which he thought was right, if he was an honest man. And he would have

to be honest in his belief, or he could not make the stand. It is a positive fact, that there is a guiding star for every one who accepts the Christian faith, whether Romanist or Protestant. The Catholic Church is the Mother Church, and at one time, it seems, that all Christians were Catholics. The Protestant is of later date, being brought forth through protesting against that which the Romish church taught and imposed.

Each church has a light differing in nature, but the same in name.

The work of St. Jerome, known as the Vulgate, is the Roman Catholic version of the Bible.

The martyrdom of Jerome of Prague, is one of the foundation stones under Protestantism.

St. Jerome was born about the year 340, and made many of his researches in the solitude of the desert, where he stayed a number of years. He is "universally regarded as the most learned and eloquent of the Latin Fathers."

About 900 years after the time of St. Jerome, came Jerome of Prague, the most learned and eloquent man of his time. He looked everywhere but in the desert for light; and "after passing through the University of Prague, he continued his studies at Paris, Cologne, Oxford, and Heidleberg. He was burned alive 30th of May, 1416," for what was called heresy. No man ever went to his death with greater fortitude and heroism. "While they piled the wood and bundles of straw about him, he sang a hymn of joy beginning, 'Hail, festal day,' Seeing a poor man bringing a fagot to put upon the pile, he smiled and said, 'A thousand times more guilty is he that misleads thee.'

“The executioner who bore the torch, with some feeling of delicacy approached from behind—‘Come forward boldly,’ called out Jerome—and apply the fire before my face. Had I been a coward, I should not have been here.’ As the flames began to spread he prayed, ‘Into Thy hands, Oh Lord, I commend my spirit.’ Still later, he was heard to say—‘Oh, Lord God Almighty Father, have compassion on me, and forgive my sins; Thou knowest that I have ever delighted in Thy truth.’

“For a long time after his voice ceased to be heard, his lips moved, and it was evident that he continued praying until his unusually protracted suffering ended with his life.”

When a scene of this kind is enacted, not because of unbelief, but because one does not believe as instructed by another, it is calculated to make a deep impression; not only on a few individuals at the time, but upon many generations, for all time to come.

The name Jerome stands for light and spirituality, to Catholic as well as Protestant. One has Saint Jerome, and the other Jerome of Prague.

Four hundred and twenty-two years after the burning of Jerome of Prague, James J. Hill, the father of the great railway magnate, found himself struggling in Canada, practically an exile—on account of religious convictions. At this time, a son was born, and in memory of the great martyr, this son was named James Jerome. The name Jerome having become through fire, a living principle. Through martyrdom, the spirit of Jerome of Prague, was inspiration to the man in Canada living in the log cabin. It was living evidence of the indestructible nature of man shining brightly 500 years after the fire had gone out.

The father may have been in solitude, in a backwoods cabin, but the spirit of the great martyr followed him with the light of truth, and he named his boy Jerome, as evidence of faith in principle.

Life is built upon life ; that we partake of the nature of that from which we came, is beyond question.

If a thing is born, and bred, and burnt into a man, and he not only transmits it, but by education and by nature, and in every other way, he impresses it upon his children, it is self-evident that the principle so impressed, lives and grows from generation to generation. Whether it be religion, or social habits.

If a man has gone through contention and persecution, if he has gone thousands of miles and sought refuge in a wilderness to enjoy freedom of opinion, and to build up that in which he believes, he must be a strong character in order to do this ; and if his character is strong enough to do this, he would be sure to impress it upon others—especially a son named after a great martyr.

Men do not burn up for fun or to be humorous. They do it to establish that, which only the giving of life can establish ; and in the name of Jerome, we have all that the death of a martyr can express. The man who gives his life for that which he thinks is right, lives longer and makes a deeper impression than the one who does not give or sacrifice anything for principle—or effort to build.

The one who gives his life establishes a relationship between himself and that for which he dies, that cannot be separated from his life and works. And as sacrifice impresses and influences others, that is the measure of growth and advancement in the direction for which the

sacrifice was made. Some things make very deep and very lasting impressions, and the martyrdom of Jerome, as will be seen, did this.

As the rise of man comes from one generation standing on another, tracing the relationship between those who have passed on, and those here, is not only an interesting, but important study.

That the rise of man is from generation standing upon generation, is a plain and open truth. By this, it is seen, that if the generations serving as a foundation are weak and rotten, that the one resting upon them must necessarily sink to the level of that under it.

And it is also clearly to be seen, that it will rise according to that from which it comes. Generations are made up of individuals good and bad, like trees in a forest. And as in all cases, the great and the good make the best and most lasting building material—although the bad is often chosen. Individuals dropping back into the earth are like sticks, stones pebbles; trees and mountains sinking down. They are of all kinds and varieties, great and small; and they are remembered according to their life and work—they could not be remembered for anything else. The largest, the strongest; the grandest and the best, naturally furnish better and more lasting building material for a foundation, than pebbles, twigs and crooked sticks.

That which is least indestructible is of greater value and attracts more to it than that without character and strength. With man, the strongest characters make the strongest and deepest impressions; the most lasting impressions. And some make impressions that never die—impressions that keep spreading and growing; rooting

deeper and deeper; as shown by the martyrdom of Jerome. Consuming his body by fire did not end his life or work; it only served to kindle an inextinguishable conflagration that brought freedom of thought.

The fire that burned Jerome of Prague, fired the life and spirit of John Zisca, and made him one of the greatest—if not the greatest general, ever known.

If ever a man was inspired and became invincible, it was Zisca through the martyrdom of Jerome. It was thus, that Jerome did through dying that which he could not have done by living. The fire that consumed him, fired Zisca to gather and lead armies that could not be conquered.

There is nothing between the lids of the Bible that show a man to be more inspired than Zisca. With or without eyes, he led his followers to swift and certain victory, until his name became a terror to all opposition.

He was born about the year 1360. His birthplace was the open field, under the shadow of an oak tree. Truly a child of nature, as well as a child of God. He was in advance of the Reformation—a greater leader than Cromwell or Napoleon; he struck blows for freedom of thought and liberty of conscience that made them living principles. His great work is one reason why freedom is an established fact to-day.

His name and memory will stand forever, because the principles for which he contended are the greatest of foundation stones. His work is the seed of progress—the spirit of which is found in our Declaration of Independence and National Constitution.

We now come to the law whereby acts are discoverable and made known; we now come to answer why a man

looms up above the average individual like a church-steeple above the sidewalk.

To tell why he stands like a giant oak against wind and storm, when those around him seem weak and unable to rise. It is because he is led by the spirit of John Zisca, inspired by the martyrdom of the one whose name he bears.

The name Jerome represents a principle that fire cannot destroy or time efface. Through martyrdom, his life became a light by which to build, and an inspiration for building.

From the birth of John Zisca in the open field, under the shadow of an oak tree, from the flames that consumed one who died for truth, to the birthplace of a boy in a log cabin in Canada, over four hundred years later, we find the spirit that moved Zisca alive in the breast of the Elder Hill. So much so, that he gave the name of Jerome to the boy who had then come to enter the battle of life; and results show, and will continue to show, that he planted the name and principle on good soil.

It is easy to follow a chain when the links are united. But to gather them up and put them together when widely scattered, is a different proposition.

What is it that moves men to act and do? It is impression. What is the cause of impression? It is something pressing upon the individual, the country, or the nation. When it comes to that which impresses man, there are as many causes as there are different things in existence. That people have been, and still are impressed, is as positive as existence itself. What is the result of impression? It is action according to that which makes the impression—or should be at least. That the greatest and

most lasting impressions come from that which survives time, can not be questioned.

The past and the present can be correctly united by a chain formed from impressions, if the chain clearly connects the present with the starting point.

This is not advancing or introducing spiritualism, it is a presentation of that which can be seen and felt by every one in their ordinary senses.

That Jerome of Prague lived is as certain as it is that George Washington and Abraham Lincoln lived. That he was burned at the stake for that which he believed to be right, is as certain as it is, that Lincoln was assassinated, and that his mortal remains are now resting in a tomb.

That the life and death of Jerome made deep and lasting impressions, impressions that are just as much alive and just as dear to the people to-day as the day he was burned, is without question. For the dearest of all things to mankind is freedom of thought. The right to build according to individual intelligence.

That there was a war lasting twenty years after the death of Jerome to maintain that for which he died is as much a matter of history as the history of the United States or of England. Every church steeple and every graveyard on earth can testify to this. We are not talking from imagination, or about myths now, but about great and everlasting principles.

NOW WHAT?

Knowing that principle is imperishable; that it belongs to the life, dignity and advancement of man; that it is not only handed down from generation to generation, but a God-given part of ourselves; knowing that it is born

and bred in the heart, brain and blood; is it not natural that the spirit of principle should appear and keep appearing from generation to generation—especially where one has come under the ban of that which called forth the fire and burning?

If a father has sought another shore, if he has been driven out because of cherished principles, for that for which a martyr died; if a mother has gone to a wilderness because the estate of her family was destroyed on account of that which they believed, are not these people impressed to a degree, that their impressions are a part of themselves, as much as the hair on their heads? Are not these impressions ground into them as though chiseled on granite? Are they not so impressed with a certain principle, that it would be transmitted to a child born under these conditions? Most assuredly. Just as much as lions bring forth a lion, and eagles bring forth an eagle.

Why did the boy like to read Napoleon?

Because of the unconscious nature within him inherited from his ancestors on account of their love for John Zisca. Had the "Heroes of Bohemia" been put in his hands instead of the Life of Napoleon, he might now be the leading divine of the world, instead of the leading railroad man.

Looked at as an individual, he is beyond comprehension. If one should think that he had dug all that he has done and possesses out of his own brain, that it had all come from his own thought and energy, it would surpass everything in history or imagination. But when he is looked at as the outgrowth of a principle, as something that has been developing for centuries, and is still being

developed ; in fact, just beginning—that is different. Under this view, he comes within the range of comprehension.

When he is looked at as an instrument in the hands of higher power for a wise purpose, then the ordinary being feels more natural and not so small. But to look at him as being so wonderfully great within himself, would be a puzzle too great for the ordinary brain.

Now, after accumulating millions and uniting continents by great transportation lines, to say that I am still watching over him like an infant just learning to walk, would be supremely ridiculous in an ordinary light. But from the point I am watching—and for many years have been—it is not ridiculous, but of highest importance, because of that which is—and is now seen coming.

CHAPTER XXXIII.

DREAMS.

I have long embraced the belief that there are those who act through unseen powers and are moved by unseen hands. Looking for these relations, by following shadows and impressions, has long kept me dreaming. Dreams are a poor support for a family and a slow way to pay a mortgage, but where one has fallen into that which cannot be shaken off, then what? All that can be done, is keep on dreaming.

I have never been permitted to make money. Opportunities have stared me in the face and been within reach of my finger-tips, but when it came to shutting my hand on the real thing, all would vanish as a phantom; and something would say, "Keep on dreaming."

Millions are good and necessary to some, the world could not get along without money, but all cannot have it in equal quantities.

Those who devote all their time and thought to getting money, know little or nothing of the pleasures of dreaming; and that which has been known to come from dreams.

When a man with millions is not able to prolong one breath, or take a dollar out of the world when he goes, when it comes to this, a dream of the invisible is worth it all.

I have watched over the man with millions and have never lost an opportunity to help strengthen his hands to gain success; and it has always been a delight to see him accumulate. For if my dream is correct, all that he accumulates is to help the world in the right way. All that he accumulates, is to give wealth a clear and useful place.

It would be impossible to sit year after year in easy reach of the sheriff's hands, and sometimes in them, and dream while the foundation rots from under your house, if not deeply and sincerely impressed beyond all turning. After all, what is a few rotten timbers more or less in the search for light and truth? Great and valuable things cannot be had for nothing. What are burdens and poverty compared with the importance of building and establishing relations between the visible and the invisible?

There must be an aim and an object in man's growth as much as any other part of creation.

Poverty is a serious condition, but an exceeding ambiguous term. It exists in so many forms, it is hard to define. But when poverty is all that can be seen ahead, the condition is really serious. One thing is certain, everything cannot be had while looking; when a dreamer stops to look, other things necessarily stand still.

Yes, he has millions—and has connected continents with the largest boats that ever floated. But what of it? If just for mere possession; for mere personal gratification; the fact would not be worth mentioning. But being for the advancement of the world, his works and life are of interest to the world. His works and millions being from the highest source, makes him of highest importance.

This is seen and told not through dreams alone, but the clearest vision. Not through conditions that are coming, but conditions here.

The whole world being a workshop, and every one in it a worker, Infinite design is in all that goes on.

God has a plan, and that will stand regardless of man's calculations or resistance. And to be interested in this plan; to be impressed with its greatness and outcome, exceeds all dreams.

REFLECT.

Before forming in line to march under The Flag of the Earth, let us get all bearings possible; know the object of the march and the order of proceeding. We are now forming to march toward "Dominion." This means a long, long march; and much hard work ahead. But the power, the glory and splendor awaiting us, are sufficient reward.

When we get there, we are to be above all and have power over every living thing. And this is to be reached through subduing the earth. The way is so clear, I am enthusiastic over the work, and shall devote the balance of my life trying to help it along.

Knowing that something more than talk is necessary to reach the desired end, I began several years ago on my part of the work.

All that one can do, is only a germ; a seed from which may come development. As in all cases, before anything can be done, some one must start and do something, that others can see. Inception, must take the form of conception, before there can be birth and development.

After having had the home where I have been for over twenty-six years, sold three different times on a mort-

gage, I know something about debt, as well as dreaming, and the value of an unincumbered home on the soil. I also know something of the value of an object in life; a high object; a good object.

Without an object in life, without a great place and possession to look forward to, like "Dominion," life would be a dreary monotony; without something to look forward to with hope, life would be stale, and existence flat.

As the way has been made clear to "Dominion," I started several years ago to cultivate an unencumbered piece of land with a view of making it the first formal step; or first block in a universal work of building.

It is now surrounded by several rows of trees and grades to make good roads.

This might seem like something too small to notice—or for a beginning. But all beginnings are small, and the first step in anything is only a step at most.

But when my next neighbor takes a step and puts his land in shape to correspond with that which I have done, here is step number two, and the great march has commenced. This is work, that is already begun; and it will not be long before the whole country around me, will be a garden with good roads, beautiful fields, and happy homes. But to make it a universal success, the spirit and object of the work must be taken up universally, and entered into according to the Creator's plan. It is object and spirit, that lend charm to work—or anything else. It is this, that makes contented homes. Without a great object and a high outcome, all work is drudgery and without animation.

With an object and an outcome that is elevating, work is pleasure and anticipation is contentment.

This is the dream on which I have lived and am still living.

This is the dream through which I look back, as well as ahead; this is the dream, where generations can be seen coming and going like turning the leaves of a book.

It is easy to see, that to organize and get started in a work of this nature, that the pioneer, and all who follow, must see the importance and high character of the work, and have their hearts in it. And their hearts will be in it, when the nature and object of the work is fully seen and appreciated.

There is so much to do, so many ways to go and look, in connection with this beginning, that it makes but little difference what is said and done first. The most that the present effort can possibly amount to, is to give a rambling introduction of that which has been already done; and picture that which is hoped may come. The nature of this work is such, that it is necessary to give the introduction a chance to grow; to give time for thinking it over, before running up the flag. It is enough to say, that the flag is fully designed, and that there is but one pair of hands to make it. And when it goes up, it will be without demonstration or public notice.

And it is not decided yet, whether the original flag will ever be brought out for the public to see.

If it is, it will only be on one occasion, and that will be at the first Annual Congress, at Grand Forks, on the 16th day of September, 1907, when the flag will be dedicated by as fine an orator as ever stood before an audience. I know whereof I speak on this occasion, for as fine a speaker as there is in the Congress of the United States, has asked the privilege of delivering the dedication ad-

dress when The Flag of the Earth representing all nations, is formally presented to the world.

This work is such, that time is necessary to let the public get acquainted with it. After the dedication, the flag that floats in public will be a copy of the original; the original will never appear more than once. The original will be most sacredly and religiously kept in honor and recognition of the invisible power through which it came.

The only work done thus far in the way of putting up the first flag, is to select the location and dig a hole to plant the first flag-staff. This has been done. The hole is on a government claim near Buxton; on the land surrounded by the several rows of trees, put out and cultivated mostly by my own hands, with the grades for good roads.

This piece of ground will form Face No. 1, of Block No. 1, on the Earth in the great work of building, in harmony with God's first words to man spoken through Moses.

The hole was started with my own hands, and finished by my son. We were alone; and the digging was without ceremony, or notice to the neighbors; and the flag will go up in the same way—when no man knoweth.

It is as plain a looking hole as was ever seen; but to my mind, one of the most important (for its size) that was ever dug. You cannot tell from the looks of a hole just how important it is. You must know.

It is dug, and about seven feet deep. Now, do not spend any time thinking whether I am crazy, or not. I am working according to God's plan given through Moses. He is the one to look to and question—not I. Instead of spending time thinking of my mind, think what

the change and condition will be, when all give attention to gaining "Dominion" in God's way. There is nothing exciting, strange or unnatural about digging a hole in the ground. Buildings are put up with high steeples on them, and designated God's houses; why not raise a flag-pole, and run up a flag and give notice that the recruiting office is open for business and call for volunteers to start on the greatest of all marches—to "Dominion?" This is the question.

CHAPTER XXXIV.

THERE IS NO END TO THINKING AND LOOK- ING.

The proposition we are up against is real. It is not a dream, if trying to reach the end is.

Many have been sacrificed in battle, and many more will be. But many have succeeded.

People are going in all directions and doing all manner of things—and the principal object of the great majority is looking out for self, in the easiest possible way, without particular thought as to benefits, only for self. This is a very selfish and narrow view of life; and the smallest of all ways to build.

Without a move in a certain direction, nothing would ever be done in that direction. To get certain things done, all must help—as in the case before us. Let us suppose that a way should be taken not endorsed by natural order. What would the work amount to? A waste of effort and exposure of ignorance. Progression being only in the direction of established law; when it comes to going that way, the exact order of going is immaterial, only so it is understandingly done. Understanding the object of a work is of first importance.

In the present work, it is immaterial what is done first, or the order in which it is done. Whether it is digging a hole to plant a pole to run up a flag representing the

earth and all nations; whether it is talking about the plan of building; the material to be used; who is going to do the work, and what it is all for. Every part is to be looked after and done, and the order in which it is talked over is immaterial. The commencement is a "hit or miss" proposition; therefore, the plan is emptied out here on paper en masse, like a basket of chips.

As the work to be done is universal, and the plan and object is suggested by The One who made the universe, and all in it, it is necessary to connect worlds in order to grasp an idea of the size of the building under consideration.

Let us suppose that all are ready to enter into the work. Where is the organization to work with and through? What is there to impress and interest those asked to join the organization to carry on the work? I only can, and have, presented that which impresses me.

To start with, we have the Creator of all for a foundation and a guide. This is certainly high enough and good enough; there is nothing better, or beyond this. Then we have all generations in evidence of the Creator's way. But when it comes to organized effort and growth in a certain direction, we find that thus far, no effort has been made, worthy to be called an effort.

What has moved me to commence this work?

What moved me on the 16th of March, 1880, to enter a promise in my dairy saying "I will"—and hunting up red ink to write the pledge? The Lord only knows—only it is absolutely so.

That entry was a pledge to keep going and looking, and never to get discouraged or turn back. What took me by Minneapolis, where I lived at that time and intended

to get off, to Saint Paul, where I was introduced to James J. Hill, a man whom I had never seen and knew nothing about? A simple word that a man dropped who got on the train at Anoka. He said a man by the name of Hill had surprised every one by suddenly jumping out of a woodyard into the railroad business; that he was looking around for a location in Minneapolis to build a depot. This interested me, for I had held the ground where the Union Depot now stands in Minneapolis for eleven long years; until it had pulled my arms, legs and head clear off on mortgages. I found Mr. Hill in a little old wooden barn of a depot in St. Paul, with his coat off, working at his desk. My business was short and simple; all I wanted to know was, if he could be interested in that particular ground. He asked the price. I told him to pay the mortgages and give me what he pleased. He said, "That's a trade, bring on the deeds." When the deeds were delivered, he said, "Now, if you do not get what you want out of me, it's your own fault."

Now, you may wish to know what I got. Never asked for a cent; never claimed one. The only thing I have ever asked has been for his prosperity.

If you never had a lot of people on your hands, who thought they were never going to get out of a "hole" with good mortgage security in their possession—(but of long standing—there comes a time when the whole world seems to stop) to meet a man like "Jim" Hill, as he was called by every one at that time, and have him pay them all up in full with interest running over; if you never had an experience of this kind, you know nothing of a real pleasure in life. To get ground for \$25 a front foot at the front door entrance of the present Union

Depot, where a man with a mortgage had got to thinking that it was not worth fifty cents an acre, because interest day had passed, it was worth everything to have my judgment approved by a sale of the property, and see a lot of distracted creditors go off with their money—; that they could not eat any more than I could the mortgaged ground, if we were both starving.

Since this transaction, Mr. Hill has always seemed like an angel to me. This was my introduction to him, and my bond with him now.

Great changes have taken place since the first meeting—wonderful changes. But no opportunity has passed where I could hold up his hands but that it has been done. Not a cent have I asked for anything I have been able to help push his way, and not a cent do I want on that account. In fact, I could not take one in the way of pay for myself without vitiating my work.

Spirit and virtue is not a matter of barter and sale. There is no such thing as a virtuous prostitute; there is no such thing as selling virtue and retaining a pure character. When virtue is sold, character goes with it, the same as a hide goes with a carcass. The world may not know that you have parted with your virtue. But you do—and one other. The one who sells and the one who buys have knowledge of the transaction.

There is a positive, living, fighting strength in virtue. It has its own spirit and its own qualities that only virtue can possess. When spirit and quality are lacking, then all is lacking—to build against time.

This is not the work of a paid employee; this is not something in the nature of bargain and sale with a rich man. This work comes from the heart, the same as a mis-

sionary goes to foreign lands to preach the gospel; only I see it nearer home; right under my feet—at my own door; on every inch of ground in the world.

This work is an effort at the demonstration of principle—an effort at the recognition of creative light.

A man can be strong in some ways, and exceedingly weak in others; positively deficient. He might have all the money in the world and no spirituality; not even popularity or respectability.

A man cannot devote all his time and thought to one thing, and be equally great in the opposite direction. If a successful money-maker, he could never spend the time that I have, wandering in thought all over and around creation; not aimlessly, but looking for something unseen.

I can go, see, return, and tell what I have seen; but when I get back, the mortgage on my farm has been growing every minute while I have been gone. Then the question is, "Why don't you stay at home and feed the hogs, and not have a mortgage?" That is all very good, but there is so little difference between a man who can only feed hogs and never thinks of anything else, and the hogs he feeds, that the man who takes a trip to the moon with a mortgage tied to both legs to pull him back, is just as well off as though he spent all his time feeding and associating with hogs, and never saw or thought of anything else. So I am not classed among financiers. If I was, I would not be doing this. If a money-lover, this work would never appear. We cannot have everything; so this is my part in creation. For which I neither deserve praise nor condemnation; it is something that I have been unable to turn from, or get

away from; for I have tried in every way to resist it. I am a machine as much as any one could be. Moses may have been impressed, but he was a machine just the same.

Yes, Mr. Hill has money, and plenty of it. But what is it all for? Has he gotten hold of it just for the sake of having it and pushing others aside to show his strength? What good would that do the world?

I am impressed to say, that he has come in possession of it for a special purpose—as the custodian of a trust fund.

I am not speaking now as one who has just jumped out of a haymow and trying to advertise myself as knowing a millionaire. My work is of long standing and in a field without dictation or competition; a field of high order for a high purpose.

We say that the rise of man is from generation standing upon generation. This being true, what do all generations stand upon? The Maker of all, do they not? Then God is the foundation of all foundations.

When generations can be traced directly to the Head of All, the chain is complete if the connection is not so clear. Whether hooked or welded, it makes no difference, if the chain holds when pulled on.

Where God is connected with a particular generation, through fire and martyrdom, there is a foundation on which to build, that is fixed and certain; the starting point in this work, is with a man in flames; with song and prayer on his lips, rejoicing in God's truth, while his body is being consumed by fire. Here is a man who was thoroughly tried.

The starting point in this work, is with Jerome of

Prague, where he passed to the unknown through fire. Here is a starting point, and a foundation stone, that is known and fixed. From this point, the generations we are building upon started to grow. And when we reach the present, we find a man bearing the name of the great martyr, who has accomplished wonders and has most wonderful possessions; and when his growth and makeup are looked into, it is found that he is more than an individual. He is found to be a register through which the vibrations of growing man are recorded.

Had he not been a great financier and world-wide builder, he might have been one of the greatest musicians or poets. For he now plays on a harp different from all others; one largely constructed by himself and particularly adapted to his genius. It is made by stretching two long, strong, steel strings over the earth, in such a way, that under his touch, their vibrations are felt from distant China to busy London.

It rings upon the prairies, it is heard upon the plain;
It echoes in the mountains, then joins the mighty main.

His time does not suit all, at all times; but the most of them dance to it, just the same.

It is not necessary to ask what his future will be—that is fixed and settled. As nations grow nearer and nearer, he will be appreciated more and more. Long after he has joined his namesake in the Great Beyond, the harp that he leaves behind will play on. As the wheels of commerce press its strings, to coming generations it will play a requiem to his memory. Growing cities will be his monument, and waving fields will bow to his name.

This is not an experimental or sensational work; that which is being presented has passed the experimental and

dream stage—it has been tried and found correct—more than once.

“Jerome” is the real subject under consideration, of which “James” is but the reflection.

The best evidence of having the key to the life of James J. Hill through Jerome of Prague, is, that the key fits and works when tried.

To say that you have been experimenting with a martyr’s life and the affairs of a millionaire for years, and have found results, the same as experimenting with conditions under any natural law, may seem beyond reason and belief. But thus far, all is satisfactory.

My belief is, that man’s future is certain and fixed; and I am inclined to the belief, of universal salvation. I believe that God made man for a high and certain purpose, and that as soon as man’s eyes are fully open, that he will take the right course as naturally as a stone rolls down hill or as smoke arises.

To say that I have experimented with a martyr’s name who passed on nearly five hundred years ago and a modern millionaire, as you would try wireless telegraphy, or something of that kind, may seem cold, unspiritual and brutally coarse. To make a statement of this kind in cold blood and put it in cold type may seem beyond the bounds of rational thought.

But as Jerome walked into the fire and gave his life, it is certainly within the bounds of reason and all sense to speak upon the effect and sacrifice of that life, hundreds of years later. If man’s life is good for anything, if it counts for anything, if principle is worth dying for, it is not only right, but the most rational of all things to keep it before the eye and in the heart.

If the living and the dead have no connection, and are of no use to us, what can they be good for? If they cannot help humanity, if they cannot help build up the world by living or dying, they neither reflect credit on God nor the human race.

But if in the great, growing, advancing world, an invisible hand can be recognized leading the way, and furnishing light, then we are somebody. Then we are growing in the right direction; then we have our bearings and the foundation on which to build in all directions to an unlimited extent. The man who does not believe in a guiding hand is in darkness. If this is not true, why do all churches, Sunday-schools, and the conscience teach it?

Does God have deputies? If not, why not? What is the difference between a deputy and a servant? If a minister of the Gospel is called the servant of God, what is the martyr who passes directly to his Maker through fire? With all reason and reverence, he can be called a deputy. And as he left the earth a witness of eternal truth, he would remain a better witness and have a greater influence after passing into the invisible state. As he went with his eyes wide open and called upon those applying the fire to stand in front of him, that he might look them squarely in the face; saying that if "a coward," he could escape death, what kind of a man is this? One of the very greatest.

The right material to connect worlds—the right material to show that man is immortal—the right material to make me think that you are immortal, and related to him through immortality. The right material to make you think, that he was grasping the hand of the Almighty

when he was talking to those around him when in the flames. Here is a light that cannot go out, and never will go out; without God closes His eyes on all existence. Here is a light like any other natural law proposition in connection with man and the earth.

As man grows and spreads in a material way, what is the result of growing and spreading? It is a call for transportation and communication. Communicating and transporting used to be infrequent and very slow compared to the present. If a letter was received from a great distance once in six months, or a year, it was all that was expected. Within my recollection, I have seen a letter come to the postoffice with twenty-five cents postage due on it, to be collected before delivery—like an express package. Only for people spreading out over the earth to a great extent, there would be no call for extended ways of communication and transportation. If they lived within calling distance of each other, all that would be necessary, would be to call. There would be nothing to suggest the mail-coach, the telegraph, or telephone. It is the spreading and growing of man that does all the suggesting and calling.

It is the same with people going to another world; their departure from us, brings up the subject of communication. But thus far, it is a problem to be solved—not something solved, and the solving can only go on as man grows to do it. So the growth of man is not only a natural principle, but a principle within itself, to solve itself.

It is condition that makes suggestion and creates demand. It is the infernal regions that suggests looking for a better place—and all know what that place is called.

There are a great many transportation men, but there is one who has been developed for a particular purpose; according to my reading.

There is one whose work is to be looked upon as specially designed to open the way to "Dominion," like a snow-plow cutting through drifts; and he is called into the work through the invisible. Through the one who sang "Hail, Festal Day," with a face illumined with smiles when passing from human form into a living principle.

CHAPTER XXXV.

CAN INFLUENCE AND RESPECT BE RETAINED IF THE TRUTH IS TOLD?

If the truth will not stand, what will?

The truth is that which is so. If that which is so will not stand investigation, then we have no foundation. If investigation shows that we are standing on the wrong thing, it is time to change; time to move on, and look for the right thing.

Too much light is worse than none. Too much is a consuming fire. The effect of being consumed is darkness. So in presenting a key and investigating the unseen, it will not do to turn from a pleasing heat to a consuming flame.

Connecting the seen and the unseen is the most delicate of all undertakings.

Where only one side is seen, or can be seen, in the ordinary way, successful trial is the only evidence of the unseen side.

Suppose you were issued into the presence of one who had been five hundred years in eternity, and that you were fully conscious of the identity of the one you were before. Have you the slightest idea as to the effect it would have upon you? Without you had developed into a state, or been prepared for a condition of this kind through time, this would be your death scene.

The approach to certain conditions is very long and dim. Nothing greater than shadows and impressions indicate the way. The reason of this, is to give time for growth. Growth and evolution are God's ways of disposing of time. It is growth and evolution that break the monotony of life and bring pleasing variety to man.

We have spoken of a key to a man's life. This is not a play thing; something to be given to the children to rummage a house; to ransack closets and garrets to satisfy curiosity. It is a combination lock, set on the intricate numbers of the twelve lines forming the sixteen triangles. If you understand this combination, you will find the key in your own makeup. And all you will find after finding it, will be, that there is something most wonderful to unlock, and that there is something on the inside of great value. Knowing this, is all that is necessary to know. As long as there is a way to open a closed door, and you know that there is something of value back of it, and you have faith that you are not looking and waiting in vain, you have and know all necessary to perpetuate happiness and advancement.

“And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, ‘The kingdom of God cometh not by observation; neither shall they say, lo here! or lo there! for, behold the kingdom of God is within you.’” Luke 17, 20-21.

Here is sufficient authority. Here is authority from one who performed miracles and arose from the dead. He says, “it cometh not by observation.” This must mean that we grow into it, through progression. That is the way I am impressed.

Not only hundreds but thousands can testify to my fog-

cabin trip, and the sale of a book of which I was author, entitled, "What I Think After Thinking."

The book was written to present the life of James J. Hill, and it was very full of "James," and also of "Jerome."

But conditions were such, that one hundred pages were taken out of it, and all reference to "James" and "Jerome" put aside. And only those parts pertaining principally to man's relation to the earth and the unencumbered home on the soil were circulated to serve as an introduction to that which might follow—and now does follow.

Political and public sentiment were such towards Mr. Hill at the time "What I Think After Thinking" was gotten out, that conditions were not favorable for that which I had to offer in reference to him. Writing was commenced on his inspired life over fifteen years ago—as unpublished matter will show.

Now, you may wish to know, what part Mr. Hill has in my work. Not the slightest; either through knowledge, suggestion, or agency. Not a hint; not a word. He has no more to do with any of my work in reference to himself, than he has for having hair grow on his head. He has no more to do with it, than a wheel under one of his box-cars. Neither is this work the presentation of myself. It is the presentation of certain principles with which my life is connected.

Talking about a key is not evidence. Seeing it turn the bolt in the door is the only evidence.

If infinite design is back of a plan, that plan will succeed. The operator, or the one through whom it is shown is immaterial. The one through whom it is shown

cannot assume either credit or responsibility. Sticking to the plan and following it to the end; following that which leads, and presenting that which is given to be presented, is the only credit.

The sale of the book went well without any connection with, or reference to Mr. Hill. Instead of having any recognition from him, I sold my seed wheat to buy transportation on his road to get started. This was as it should be. For no one can buy favors of the unseen or sell them. He must be impressed to go forward, and go through that which impresses him—He can not go as the hired servant and tool of Mammon.

The book was imperfect and bungling, as an author would look at it. It was gotten out by a job printer, without being submitted to critic or publisher.

Let us suppose that a man or woman felt deeply impressed with some particular thought; and instead of following that which impressed them, that they should go to consulting the neighbors to see what they thought about their impressions. What kind of inspiration would this be? According to all rational ways of thinking, if the neighbors were to be consulted, the spirit would impress the neighbors to write and speak. If any one should call on me to know whether I thought they were inspired or not, I would report them to the Judge of Probate.

Do the work, and let the world judge. And when judgment is passed, it may be found that you are a fool, instead of one inspired. These are chances to be taken.

The only thing to inspiration is, are the impressions from the right source? Are they correct? This can only be told by trial and waiting for time to confirm the test.

If working under impression, and you are fully impressed with that which impresses you, no matter how dark the way, start the work. If right, the way will open.

In St. Paul, on New Year's morning, 1899, I looked out and saw Mr. Hill standing on the opposite side of the street saluting the flag on my cabin and recognizing my presence. I did not send for him; nor was I looking for him; but he was there, with his hand waving. Not another one in the city stopped and saluted the flag but him; but he did it very positively. Recognition was all that was wanted or necessary to prove my work and the fit of the key. It turned to his benefit, as seen in the work of the modern pilgrim. It was the first practical test of the key.

After this successful trial, the key was not called into use again for two years; until the excitement came up about the "merger." When politicians and editors were standing on house-tops sounding the alarm of danger; claiming that an attempt was being made to swallow the country.

The opposition to the merger was so great, that it was exceedingly unpopular to speak in favor of Mr. Hill in any way. A word in his favor was like being called a "scab." Conditions were such, that an attempt was made to call a meeting of the governors of different states to take action. Even the president of the United States and the Attorney General joined in the chase. Mr. Hill was like a stag at bay.

One politician was particularly loud and long-winded. But having short legs and a heavy body he was not a fast runner. He gave great tongue—but of a vain-glo-

rious nature. The sound of his own barking seemed to be self-satisfying and self-entertaining. He got every one excited about a wolf appearing to destroy the unprotected flocks; and called on politicians, office seekers, and neighbors, alike, far and near, to come and help him catch the lambs and get them home where they would be safe. And when people rallied to help, it was found that he was running after a jack-rabbit for a lamb.

When the masses get turned on a man, from misrepresentation or otherwise, he naturally feels as though he had something to look after; and if he has any friends visibly or invisibly, the time for them to appear is when the wolves are howling and the dogs barking loudest. Here was the occasion and the call for the visible as well as the invisible.

As I know this man as no other one knows him; as I have followed him, as no other one has, or ever will; here was the occasion, by having the key, to present him in his true light.

The true light business is a wonderfully delicate and peculiar business. To make your subject and yourself properly understood, is often like trying to carry a pail of water on your head; where the least misstep might cause the pail to fall and soak you from head to foot, without demonstrating anything; only that you were soaked, and the true light had been put out, or never seen.

We have stated that neighbors should not be consulted about impressions: that the only test is putting them out and letting them stand or fall on merit. We have stated that if infinite design is back of a plan, that that plan will succeed. That the operator or the one through whom

it is shown is immaterial—that the one through whom it is shown cannot assume credit or responsibility.

The neighbors are not writing this book; therefore, we take our own medicine and stand by our own doctrine, If God is with us, He is with us; and nothing can turn Him. If not with us, He cannot be coaxed. In dealing with the invisible, you must go as impressed by the invisible. This can only be done through your invisible nature, and studying that from which the impressions come. There is no “hocus-pocus” about it. It is all on a natural law basis, and done in a most natural way. Study well that which impresses you. That is the key.

Before going into detail, let us look at facts here, just as they are. Here is a man, known as Budd Reeve, he says that he has been working for many years on certain hidden lines. That he has been following a certain very rich man like an infant just learning to walk, and is still following in that light. A condition arises where the rich man does not know that he is being invisibly followed for good or bad—or by any one, visibly or invisibly. He does not know that he has been thought of in a certain way; and the public do not know it. Here is a condition, where to emerge from darkness and assume a certain relation—and that a very high one; that there are great chances that everything might be upset; your subject brought into ridicule, and yourself into contempt. While the work and the motive might be right, without conditions are such, that a presentation can be safely made, you may be putting something into the fire, instead of planting it to grow. Here is a condition where neither side knows you: neither your subject nor the public. Here is a condition where a hired servant

would be a farce. Here is a condition where only the truth will stand, and that on its own feet. The wind is blowing from both ways, and my man is being hunted as well as hunting. To come forth now is the problem. What is to be done? If entitled to anything, you are entitled to my full confidence.

On this occasion I was called to commune with the Invisible—with the shadow that has long held and led me, and after being kept two weeks in an attic room, going and coming, without changing my shirt, on Saturday evening, the fourth day of January, 1902, like the dove leaving the ark, I came forth with an address for the public, and a message for Mr. Hill. I was called to take the message the last thing before leaving the room. The first and only message of the kind that I was ever called upon to take and deliver. You would like to know how one feels, sitting solitary and alone, with the silence of the grave around him, taking a dictation without wire in sight, or sound of instrument. You can only know, when called to take one. I held a lead-pencil, and the dictation came with the rapidity of lightning; so fast that I slackened to make my hand-writing plainer,—when a voice said, “You fool, you are not practicing penmanship, you are taking a message.” The message came as follows:

“To James Jerome Hill:

“The gods do not argue or consult. They command. But in this instance, to prepare you for that which is coming, your servant draws the curtain that you may catch a glimpse of that which is ahead.

“Your desire has been advancement and power. Let this desire continue; and keep advancing. Your labors

are constantly taking you towards higher ground and broader fields.

“Wealth must be accumulated and power gained before it can be used. You have gathered both. Wealth and power is a harvest to benefit mankind and bless the one who sows and reaps. There is waiting for you a bright crown. Do not turn from it, or cast it aside; nor ask from whence it comes. It is enough to know that it is for you. The hands that bring it, are immaterial. The one who sends it, is another thing. In time you may know all. The dangers as well as the importance of the work I am sent to do have been weighed and measured. You are not asked to direct, you are simply asked to accept good things. You are asked to co-operate in helping elevate yourself to the highest lines.

“In addition to a dissatisfied public, with which to contend, it would make it doubly hard not to be recognized by the one I am sent to serve. At least, one side should be on the side of the laborer. You are not asked for money. The dews of Heaven are not kept for sale at any bottling works on earth. Purchased friendship and hired mourners are all off the same piece. Virtue cannot remain virtue and be sold at any price. If all creation was named as a price, the acceptance of it, would kill virtue.

“I simply bring you a message; my work is in the nature of a gift. The appreciation is yours. Messengers are usually sent ahead, that preparation may be made to meet conditions.

“Public favor is yours, when the world is made to know you. The time for friends to appear is when needed. If allowed to serve in my own style and way, the respon-

sibility is mine. Failure means my humiliation—success your glory.

“There are powers that can make it as bright around you as noonday—and brush away clouds as cobwebs.

“Suggestions will be agreeable as to time of proclaiming the coming light.

“I will call at your office for approval or disapproval of that which is offered.

BUDD REEVE.

“To James Jerome Hill,

“St. Paul, Minnesota,

“4th January, 1902.”

The original message has never been out of my possession. And on one margin is written, “A copy of this message was delivered at J. J. Hill’s house, 7:30 P. M., 4th of January, 1902, by Budd Reeve, himself,” and on the other margin is written—“No human being but myself knows of this communication.”

I called at Mr. Hill’s office the next day, but did not see him. Not a word or a reference has ever passed between us on this, or any subject pertaining to it. This is the first intimation of the existence of such a communication, excepting the copy delivered to Mr. Hill, without it has been his pleasure to reveal it.

The records show that the message was delivered at 7:30 P. M. by myself. I never had my foot in Mr. Hill’s yard before or since; and when I approached the house I was struck by this thought: “If Lazarus sees me now, I wonder if he will say, ‘there goes another fool to the house of Dives.’” A house servant came to the door; I handed her the roll comprising the address and the message, with the simple request that it be handed to Mr. Hill.

On the 8th day of January, I delivered the address in full before the Grain Growers and Stock Raisers' Convention at Fargo, North Dakota.

That part of it touching upon the unseen, called the key to this life, was follows:

"While Mr. Hill has been searching for passes over the Rocky Mountains and tunnelling under them, I have been searching through other worlds for his divinity—to find out what makes him such a wonderful man.

My real acquaintance is through this. It is through his divinity that his greatness comes. It was a long, hard task to find this; but through clouds, darkness, and worlds, I searched until rewarded by success.

While Mr. Hill in many ways is one of the greatest men living, this is written as much to express sympathy for him as admiration.

While weak and envious men are cursing him and trying to block the wheels of progress by placing all manner of objections and burdens in the way, the gods are leading him on.

While envious hands are trying to tear him down, to the desert that was never watered and the plain that was never tilled, the Ruler of the universe sends copious rains and dews to bless the poor man who has gone to make a home along his extended lines; and while small and narrow men are cursing him, Providence smiles and gives the desert home-seeker a harvest that fills his pockets with gold, as in mockery and contempt of the arguments against him.

Why should not the people of the northwest, and especially the people and farmers of North Dakota, honor and bless this man; and not only stay by him, but fight for him.

I am often asked what my real occupation is ; whether it is farmer, newspaper man, politician, author, or inventor.

For the last fifteen years my thoughts have been wandering through different worlds to find a pass for Farmer Hill into higher and grander regions, when he has finished his work here.

Thus far, he has laid a few ties and rails, and built a few little lines on a little ball of earth, and is carrying around a few people. I do not say that he is going to connect future worlds with a railroad, but I do say, that through him will be seen the the shadow of worlds beyond.

I further say, that this world will be improved and made better on account of his living.

To say that his life and works are a perfect reflection of things gone before, and that the intelligence directing him can be located and named, may sound like insanity or dishonesty, but think of this as you may, it does not alter facts.

The power back of him was no common man on earth, and he left with a determination of being heard from later, and the work is in progress.

Moses did not get into the promised land ; there is failure in human works ; death puts out lights and buries secrets, but without Providence orders otherwise, a real glory is coming to the world through James Jerome Hill ; his true life is just commencing to unfold. The lights around him are beyond human hands to touch, and his enemies will be as dust before the wind. For years the true power has been known to me ; it is one in whose hands-he is but a mere babe ; it is one who lived

long before his father was. There is something grand and sublime in this man's life. From his first start, all his works have been toward the setting sun; until now he is approaching the sunset of life. To see this man and his works going hand in hand towards a golden sunset, is a picture worthy of angels. And then to think, after all that he has done—of the days and years of constant labor; starting without a dollar and an unfinished education; think what has been done through his genius; think how, without a dollar of aid from the government, he has exceeded all works which the government has aided; think of the country he has opened up, and the happy homes that have come to poor people through him; and then to think that he should now be hunted like a wild wolf with a den of cubs, is too low for consideration.

It is unfair to take away the credit of a work by making it appear that it is done because forced, before the worker has a chance to prove his intention. If I find that I am mistaken in my position, I will be the first to leave Mr. Hill and work for the highest interests of the people, as I now believe that this is his intention.

He seeks control, let him have it; with it he assumes great responsibilities. If he wants it for any other purpose than the glory of God and the advancement of humanity, then I am mistaken.

When the people have all the power in their hands to make laws, elect courts and change constitutions, why should they fear the man who has furnished more happy homes than any one who ever lived?"

Here is a public utterance, made years ago—with Jerome of Prague as plainly before me as Mr. J. J. Hill was at the same time.

Assertion is nothing. Facts must be shown. Getting out of the shell; breathing and growing is the proposition. We claim to know certain things; we claim to predict and prophesy, and receive messages. Can any one else be made to see and believe this?

Speaking of the invisible is like mist before the sun. It evaporates in the light—but may be seen through the freshness of vegetation. Let us see if this is entirely of that nature. It is well known that an infant creeps before it walks, and walks before it runs. This work is a creeping infant. But it is creeping towards a walk and the light.

A few days after my address, Mr. Hill appeared at Fargo and presented the “merger” from his standpoint. At the close of his address, which was before as fine an audience as ever listened to a speaker, I presented him publicly to the world, as “Jerome the Third.” Only for seeing and preparing ahead, this would have been impossible. Only for preparing the way by an address in advance, presenting the unseen, this declaration would have been a risky, dark-lantern move.

Probably, twenty-five hundred people heard the announcement. It was the hardest trial of my life. But an invisible voice said to me, “If the announcement comes from one who is drunk or crazy, the truth remains the same. A mouth-piece is a mouth-piece only—speak.”

Witnesses by the hundred, of the very best, can testify to the announcement, including “Jerome the Third.”

It is five years since a seed was dropped by a sound-wave from the voice of a single individual—but the prediction made in the speech, and carried in the message have been made good through Mr. Hill's growth.

He has kept going up, and up, the ladder of success, without faltering or stopping, and is still going. And it can be stated with absolute certainty, that his real life is just beginning. Time will tell the correctness of this reading.

CHAPTER XXXVI.

AN ADDRESS TO THOSE WHO ARE PUT; TO THOSE WHO WILL BE PUT; AND TO THOSE WHO WILL STAY PUT.

Fellow Strugglers: Twenty-six years looks like a long time to introduce a subject—as subjects go.

Fifteen years getting acquainted with, and learning to read it.

Four years after finding the key, before starting with the cabin to present it— then leaving the live part of the subject behind and making a dumb trip without it Then waiting four years, before finding an opportunity to speak about it: then waiting five years more for the subject to grow to prove its truth.

This looks like a long, slow work. But everything considered, it is remarkably swift.

When it is considered how long the world has been standing; how many millions have come and gone; how many millions are now here: and that since looking into the invisible—or since the invisible looked into me; all within twenty-six years; that a hole has been dug to raise a flag-staff to float the Flag of the Earth; (something never before heard of); that a banner has been fully designed through the invisible; that the plan of building has been accepted, and that we are now ready to go on with a work in which all generations have been

interested—but never before formally entered into: twenty-six years to get ready for all this, is but the tick of a watch.

It is very beautiful and interesting to read from the invisible. It is very inspiring to go to a log-cabin in the wilderness and see exiles and refugees bending over an infant in a home-made cradle. And as years roll by, see this infant entering into the valley of old age in possession of millions; a very power on earth. And when it is asked, "Why is this," to have the answer come; "All that you see in and through him, is but the reflection of a martyr's life, whose name he bears.

That which you see in and through him, is the fruit of freedom; a rebuke to assumption.

That which you see in and through him, is the light of centuries shining through man; as evidence that truth and liberty of conscience cannot be suppressed.

That which you see in and through him, is to show, that it does not belong to king or priest to fix the bounds of growth, and regulate greatness. That which you see in and through him, is to show, that thought is like running water; that you may dam the stream, but in time the water will rise above the dam and flow on. That you may keep damming and damming, but the water will keep rising and rising, flowing on and on.

In this light, as an object lesson, the man is grand and beautiful. And it is in this light, that he is being considered; and in this light we will leave him—presuming that you have read "Heroes of Bohemia."

To say that his life is a reflector of higher powers; that a relationship can be traced through him connecting the seen and the unseen, by which the past and

the future can be read, is standing on high ground in a pleasing field. But what would it all amount to, if not for the benefit of the world and mankind generally? Or, what does it amount to, if mankind cannot see and meet it in the right way? If only an entertainment, it is no better than any other magic lantern show. If without spirit; if it is not reading man's developement through the highest relations, then, it is without particular value.

In a clear, cold winter night, the Aurora Borealis looked at from a North Dakota view-point, is very beautiful. But I would not care to stand out of doors, forty degrees below zero, barefooted, to look at it. If standing in a warm room looking through double windows, it would be different. But on the outside—forty below—barefooted—the Aurora would not hold me. Without I found the earth warming under my feet, and recognized it as the approach of a grand and promised end,—Without I recognized it as the sign of truth appearing through infinite conditions.

If I felt that I was opening my eyes upon greater and clearer light in creation; that I was becoming conscious of the fact, that nature had long been in a struggle with herself to bring man into a condition and a position where he could see himself in a more extended field; then freezing feet might be forgotten through the joy of feasting eyes and a delighted soul.

With man, everything depends upon conditions and circumstances—: the light in which a thing is seen and the use to which it is to be put.

The poor without money, cannot do that which the rich can with plenty. The poor laborer cannot go, come

and build like the capitalist. On this account, he is not to become a mourner. He is not to be unhappy and miserable because in different circumstances from those with vast possessions.

Everything is useful and good in its place.

As something of power and majesty, Niagara Falls is most impressive. But only a suicide would venture into it. Steam, fire, water and air, are all good in their place. Electricity is good when giving heat and light in a natural way, but to meet it in the chair of death, it is not to our liking.

Great forces are made valuable through control:—when they are servants; not when they are destructively against us. This is true of human affairs. One human force against another, is just as destructive as any other agency.

Intelligent harmony is the foundation of building.

To reach successful harmony, intelligence and good judgment are necessary. Good judgment consists in being a good judge of surrounding conditions and making the most possible out of them. Good judgment is determined by intelligent action. People sometimes think they are judging correctly and acting wisely, when trial proves the contrary. Intelligence depends upon knowing; judgment upon acting.

I have presented a man through the light of the invisible. But he is very wonderful and covers a wide field through the visible. But to tell every boy and young man that they could be like this man through ambition, would be supremely ridiculous. A few men of this kind are sufficient for the whole world. Too many, would be worse than none.

What would a country be, of all rocks and mountains? What would the world be if it were all water and no land? Or what would it be, if all land and no water? Or all darkness and no light? Or all light and no darkness? It would be like having all millionaires and promoters without any common laborers. It is through labor and intelligent harmony that we are enabled to build.

Common sense and intelligence say, look at your situation as it is; yourself as you are; and act accordingly. Consider your strength and education, see what you can do and where you fit. Do not make yourself and others miserable complaining about that which you do not have and are not able to do. Such a course is neither intelligence or good judgment. Weigh yourself and surroundings; and in doing so, be sure of one thing: and that is, that a competent faithful laborer, one that can be trusted, is in possession of the foundation of a fortune. And not only in demand in business, but on every quarter section of land in the world.

And remember: if you appreciate the value of honor, and can render intelligent service, you are prepared to take up an occupation on the soil. And when you do this, you become a producer as well as a consumer. Every living soul is a consumer, but all are not producers. The minute anything breathes, it enters upon the consuming list. And the minute a man commences to produce, he puts in a call for ways and means to produce. When he puts in a call for ways and means to produce, he enters the industrial and commercial world.

Wood cannot be chopped without an ax: So there must be a manufacturer of axes. The ground cannot

be cultivated without implements, so there must be manufacturers of farm implements.

The principal industries called forth by man's needs, are represented by the two lines indicating the four points of the compass or the four grand triangles on the Flag of the Earth.

The four principal industries are agriculture, manufacturing, transportation and commerce. These are inseparable with extended growth. They are like the four legs of an animal—any one leg gone, renders the animal a cripple.

Transportation is to the business world, what circulation of the blood is to the body. Transportation is the circulation of industries—which is the foundation of commerce. Exchange cannot go on, without a way to carry back and forth; hence, the importance of transportation. This carrying back and forth is a problem which is now, and always will be, prominently before the world. The national government, state legislatures, and the individual, will never be without this problem to consider; because it is one belonging to man's growth and advancement.

From the nature of the business, it is easy to see, that the transporter has his hand on the throat of every industry in the country—if without regulation by law, or without the transporter justly recognizes all interests. He is a very important individual in the business world under any and every condition—without or with government control.

It is true, that it is impossible to carry anything until something has been produced to carry. For this reason; the transporter is naturally interested in production. At the same time, it is impossible to produce to any great ex-

tent without something has been manufactured to produce with, and a way furnished to reach markets.

When it comes to growth and extended business relations, the four cardinal industries are one and inseparable. The affairs of man move as human hands turn the wheels of industry; and human hands are necessary to produce, manufacture, transport and exchange.

A start, and a way to keep going, is not only important but sometimes very hard to accomplish. This is the experience of the great majority.

Transportation is one of the cardinal industries; for without it, the points of the compass could not be united, either in a business or social way. The necessity of uniting the points of the compass is from the growth of natural principle—the principle of building—the cause of which, is the growth of man.

Uniting different points of the compass, is building from a chain formed by individuals long enough to reach around the world and connect nations.

The union of nations is natural order building through man on its own foundation. All coming together, is from the growth and spread of man calling different parts into use through general relationship. Occupancy and subduing the earth, following as a natural consequence.

Growing numbers are forced to spread,

And from the earth they must be fed:

And as they toil to get their food,

In proportion the Earth's subdued.

From this plain truth, we clearly read,

Man's relation to soil and seed.

From this plain truth, we clearly draw,

Man's relation to natural law.

Through fixed order, needs and desires,

Drive man to dig and kindle fires.

For this same reason, want moves hands,
To till the ground to meet demands.
These are ways established by God,
To level forests and break the sod:
These are ways which at the World's birth,
Were made to connect man with the Earth.
Through a plan of Supreme design
All are connected by Life's long line.
From Nature's book, the future's read,
And coming light on Man is shed.
Every condition has cause and effect,
The influence of which, is remote or direct.

The four cardinal industries, like any other natural growth or proposition, must, and will, regulate themselves. Being four corners, resting upon the one corner-stone of common interest, this is self-evident.

The four cardinal industries are clearly represented by the twelve lines forming the sixteen triangles on the Flag of the Earth, which shows in the universal plan of building, not only four, but eight corners resting on the one corner-stone of truth and justice. So many interests resting upon one corner-stone, must necessarily harmonize and regulate themselves. For if any one gives out, is overtaxed, or pressed out of line, the others are held up and suffer from the friction that arises in this, as in any other case of imperfect working machinery. If the goose that lays golden eggs is not cared for, the lover of golden eggs would be without his beloved golden goose fruit. This he would not stand.

At the present time, more than ever, attention is being called to the inequality between certain interests. The producer and consumer seem to be widely separated, and this condition seems to benefit certain classes.

The manufacturer for a long time has been very wise-

ly and industriously looking out for himself. He has what he and every one else calls "protection"—and there is no sham about it.

He has induced the government, to put up a high tariff wall for his especial benefit around the whole country; so that outsiders can not get at his consumers to trade with them without paying for the privilege. He has such a good field, and such good customers, who pay him such good prices, that he does not propose to have outsiders breaking into his trading domain. On to his trapping grounds.

And in addition to this, the manufacturers have combined among themselves to keep up prices, in addition to having a combine with the government, in the way of high tariff "protection," to keep out competition.

The manufacturer has a machine with double levers; one to keep out competition from abroad, and the other, to keep up prices to the home consumer. The manufacturer is not asleep—if the farmer is.

The transporter is also charged with having combines—in the way of peace agreements, and interstate commerce legislation to prevent him from doing certain things.

A "peace agreement" also has a double meaning, and is spelled two ways. The most significant feature of it is, that through peace, every one gets a piece of the profits. As a business proposition, this is most wise and commendable. My knowledge is based entirely upon hearsay, and newspaper talk; which is not always the best evidence; but the principle is plain and easy to understand—very clear.

There is only so much traffic in the whole country;

and by letting it go its own way, without bidding for it, it is easier to divide the receipts after the freight is paid, than to contend for the carrying. As a matter of business, this is wise and right, for it is foolishness to contend for that which can be had without contention.

Labor has combined, which is right and proper; but every combine must have a foundation on which to rest.

The object of each combine being, to do away with competition, and keep up prices to the consumer. Let us see—if we can see, where this must end.

Large profits and sure returns are desirable ends. Good ends. Ends that would never wear out, only for one thing. It is impossible to get a high price without some one to pay it. And the one who pays it, must have something substantial back of him, in order to pay it. So all parts, in this respect, must bear equally on each other or the chain will break where the heaviest strain comes. If the one who gets small returns, or no profits, has to pay high prices for that which he buys; it is only a question of time, when expenses will eat him up? Then what? There must then be repairing. Heating and welding.

There is one cardinal industry of such size and nature, that those engaged in it, do not seem to be able to pull themselves together in their own interests, and combine. Producers on the soil seem to be unable to organize like others. Here are the only ones, so far, who have not been able to connect and combine with themselves.

WHAT IS THE MATTER WITH THE FARMER?

That the most important worker of all; the one who fills the empty stomachs and empty freight-cars; the one who produces to cover bare backs, bare feet and

bare heads, should be out of balance with himself, and practically, all other industries, is strange indeed. This is a case where something is lacking.

WHAT IS IT?

It is because the man on the soil, has never combined with himself, on the right principle—for the right purpose. That's all. When he does this, he will go to the top where he belongs and stay there. It is the farmer's own fault that he is not at the head. And it is his own fault, that others are ahead of him. The only kick he has coming, is against himself. To be plain and honest, this is the way it looks to me. He may not see and fully appreciate his strength and position now, but time is going to make him *wise*, and put him where he belongs. It is impossible to be otherwise.

If he keeps in the present channel, made for him by the manufacturer and transporter; in time, he will be ground so, that he will not only be polished like glass, but have an edge on him like a razor. It is in the nature of conditions to produce this result. Grinding enough will smooth and sharpen anything—not too soft to hold an edge or take a polish. As a class, the farmers have material in them that will hold an edge and take a polish; but it seems to be slow coming. That they can stand grinding is without question; but how much longer they will stand it, is a question.

In one way, it is all right that they should be slow in coming to their senses. But coming conditions can be clearly read. The whole world is not far from a general awakening on account of man's growth and spread. And on this account, it is ready to make a grand move forward.

We can wander for awhile, but not long. There is no such thing as getting lost and keeping lost for all time. Not with the Flag of the Earth before us. It is easy to get off the track, and quite frequently we get mixed up; but mixed up, is not lost. The way of the man on the soil is clear, and his strength and position are assured, when he recognizes his real place in the field of creation. When he becomes conscious of his relation to, and his part in creation, the desired change will be at hand.

There is motive, object and spirit, back of, and in, everything; whether we are conscious of it or not. The dominating spirit of this country for many years has been, transportation and manufacturing. The reason for this, is opportunity. The reason for it is, the great open field inviting emigrants and settlers of all kinds to come and serve as producers; help the transporter and be a consumer for the manufacturer. The open field is the basis of the manufacturers' and transporters' growth.

Where there is something to invite the whole world to come to; something to find; something to come to and have to make a home; there is wonderful opportunity, as the United States can show.

American prosperity is a natural condition, well worked. Worked better by some than others. American opportunity, has made and keeps up the American manufacturer and the great American railroad man.

It is the open pond and feeding-ground for the geese, that makes the hunter's paradise. It is the rich fields, mines and forests, inviting increased numbers, through holding out exceptional privileges, that keep factories flaming and railroads booming.

Western and Northwestern prosperity is from a natural cause pure and simple. Without the open field, the opportunity would be lacking; and without the opportunity, the rush and numbers would be lacking. So it is Nature, and Nature's God, that holds out the invitation. The manufacturer and transporter have heads clear enough to improve the conditions—so should others.

We are speaking of cause only—not finding fault, looking for, or aiming to make trouble. Having eyes to see, we think we can see.—Look, and see for yourself.

In the vast growth, from the rush of settlement, many different situations have arisen.

Thousands upon thousands can be called "Put." That is, put down to stay. Put where obliged to stay. Where staying is a reality—not a dream or fancy.

From this on, the "puts" will grow as rapidly as any other class—possibly faster. It is from this class, that substantial growth must come. Many of those now "put," have been speculators; but through circumstances, have been turned into subjects of reality.

There is a vast difference between a speculator and a legitimate worker of the soil. A speculator is one who gets his "speck" first; quick and easy; then leaves the one from whom he gets it, to get his later—if he can.

The one on the soil "put" to stay, has but one legitimate way to advance; and that is through intelligence and industry in connection with seed, soil, and the elements. He is a creator in a certain sense and can only advance as he makes and saves out of the soil and his labor. He can only advance as his increase exceeds his expenses—and so continues from year to year.

To content this man; to content his wife and children;

to have all hopeful and ambitious in their work and prospects, is a problem continually before the World and the object here, is to contribute as far as possible towards a happy solution by proclaiming God's way in reference to it—by showing, that through His way, there is something more than daily drudgery in a field of obscurity and poor returns.

We come now to the true work of building. To see what can be done in the way of lifting together for mutual benefit; for self and world wide improvement.

To receive and carry a message to a single man, has its importance. To put a log-cabin on wheels and travel in it five hundred miles behind a span of mules, to perform a ceremony in honor of the earth, as man's mother, is a simple incident, compared to interesting and arousing mankind as to the nature and importance of certain conditions.

Wealth is good; beauty is good; but I have traveled all this long way, and spent all these many years, to reach intelligently a certain class for a certain purpose. The man who bears the heat and burden of the day is entitled to consideration. But he must first consider himself. If he will not, how can he expect others to consider him?

A message was carried to the one rich man; but that would be of no account whatever, without it benefits the world; and it can only be a benefit to the world as it helps the world and all mankind along. And it can only help the world, as it is connected with, and grows with the work of the world in harmony with first principles and the object of life—which is the attainment of happiness through "Dominion."

Yes, it is lonesome living in the country, and there is drudgery and lack of animation about it. But with it all, there is something that makes it bearable. That something is its necessity—that something, is the order of creation.

I am talking now, to those who are “put;” but those who will be “put,” and those who will stay “put,” are asked to give it due consideration. The object of this address is to say, that the average, every day individual, is only about so large; that he can only go about so far, and do about so much. Although a bird has wings, it can not fly all the time. Even with wings, it has to settle down to get food and rest.

To me, certain conditions now here, and others seem coming, are plain from natural causes. These are called wonderful times of prosperity; everything is in demand—money, labor, railroads, manufacturers and farmers. All are in demand.

It is a wonderful country that gives every poor man a piece of land, and not only encourages, but helps him make a home—manufacture for him, and find him a way to get a market. A tariff put on in a case of this kind, seems almost too small, if not wicked to talk about. But here is the point: the man who goes with his wife and children to make a home on an open prairie, goes to stay. He may move a few times, but he can not keep moving for a lifetime. Neither can he gather revenue from every settler who comes to stay for a short or a long time, like the manufacturer and transporter. The man who settles on the land with his family to make a home, can be called “put.” He can not move every time the wind changes—without it’s a cyclone.

The man who is up against frost, hail, floods, drought, storms, pests and hard labor propositions, is the one to be on a solid foundation; the one to help cultivate. I wish to get next to the one, trying to make a home for himself and those dependent upon him. I have a message for him from Moses. No matter how many go and come, this man can not pull up and keep moving on and on. You are really and truly "put"—My dear sir, when you put down your all and start to make a home,—It is your class who are worth most to the country.

The fact that you can not move, is a good thing for yourself and the country; and thousands more like you are wanted and needed; and under the right thought, all can be known and felt the world over. But that thought must exist and be kept circulating. What is there to life beyond a good comfortable home? What is money without a home? If not rightly situated in reference to home relations and home surroundings, labor and anticipation are fruitless.

Many general conditions go to make up a home. Your own disposition; the temper of your family; your financial condition and your neighbors. It makes a difference who your neighbors are. All these, to some extent, you help make yourself. Not entirely; but your influence in the community counts for its part.

If rich, you do not need advice about getting along; but you may need it more than any one else, about being a good citizen. The man who only lives for himself and the sake of grabbing dollars, is not worthy of the name of man. He is a curse to the community in which he lives.

It is not possible to accomplish anything without some

sacrifice; confidence in some one, and taking chances in some way. The man who does not recognize this, dies without friends. The different phases of society and industries are such, that it is necessary, for mankind to pull together, to get proper results.

We are here, and we can all help each other if we try. And this is a preliminary step to see what can be done in a general way towards pulling together on a common lever.

The proposition is, that you are "put"; if not, at some time in life you will be. For old age will settle you down if nothing else does. You start with hope in your heart—every living being has hope at the start. And you have family love. If not, there is something wrong. And you would like to make a home. That is right. And when it is made, have it worth living for.

There are many things to consider here; many things to be done. A home is a home no matter where it may be. All cannot be farmers. But let us suppose, that you have gone on a piece of land; you have made a wise choice if you are the right kind of a man and have the right kind of a family back of you. If not, you are as much out of place here as anywhere else.

We come now to a cold, heavy pull. Hard work. No "swell" society. Just a common everyday plodder. Can you enthuse over this situation, like a lot of fellows playing football? Or like "rooters" in the grand-stand? If looking at things in the right light, and you are building on the right principle, you can. But it is necessary to look far ahead and far back to keep in line. And the

idea must be kept clearly in mind, that the individual is not man; that the individual is only a speck of man matter. Your mite as an individual, adds to the great work of building; but without you are conscious of your relations, you are more like a slot-machine than an intelligent being.

One great trouble at the present time is, a few great industries have the ordinary individual down to a slot-machine proposition.

To get out of this rut is the question. While the farmer occupies the most important position of all in the industrial world, he has the least to say about returns for his labor. Here is something for consideration and organization. If every farm home was a beautiful one, the whole country would be different and truly beautiful. It should be the business of every farmer to own his home and make it beautiful.

Creation is working out its own ends. But at the same time, it is working the average individual very hard. To smooth down every day ways and do the common things, is important. As farmers, how can we get together, and what shall be taken up first? There is so much to take up, it is bewildering. First of all, we must be practical.

The fuel question is a very important question. Suppose the Home Builders should say that one feature of their work would be, organization on this question. A community can just as well organize and buy a large tract of timber convenient to a railroad and send choppers to cut all necessary wood from year to year, as a few individuals can gather in all the pine and saw timber and turn it into lumber at a monopoly price. The bene-

fit of this would be, better and cheaper wood, and home independence.

A community of farmers could take up the subject of fencing, buy a tract of cedar land—or a cedar swamp; and in the winter, when the swamp was frozen over, send their choppers—say their sons—to get out fence posts for the farm. A good fence is one of the most important things on a farm. With fences, animals will gather from the fields all that is left by the harvester; and it is something that would not be gathered, and could not be gathered, without fences to keep animals in to do the picking up.

Do not think that some one running a monopoly lumber-yard and selling poor, rotten wood for a high price is going to lead in organizing a community to buy a section of wood land and advocate keeping a supply always on hand, through co-operation. The fuel man is not interested in you, only to get all possible out of you. Neither is he going to suggest the purchase of a cedar swamp, and that you get out fence-posts for yourself. He keeps fence-posts to sell. And I think (am not sure) there is a tariff on fence-posts.

There are a great many things to think about and look into—and there is one thing in particular that I have been asked to explain. But it is not my business; I am not the one to ask, and cannot give any clear reason. And that is, where a dealer settles down at a station with a stock of lumber and a few cords of wood, the wood he sells, that goes up the farmer's stovepipe in smoke, he gets at a certain rate of freight. A stick of cord-wood used to be four feet in length; a fence-post is supposed to be about seven feet long. I am not the one

to explain why cutting one stick seven feet long for a fence-post to fence the farm, or one four feet long to burn up, should make such a difference in the freight rate. But the man who is "put," says there is a great difference in this particular.

It costs time and money to organize; it costs time and money to get acquainted—and after thinking it all over, you will find that the only way to accomplish anything, is to take up the work and keep at it.

The subject of field cultivation—seed selection—grain-cleaning—stock-feeding, breeding, and markets, are all important subjects with the man on the soil.

The sole object of this work is to try to awaken interest; present a plan on which to work. Let us suppose that railroads and manufacturers wanted to confer intelligently with the agricultural classes; where is the organization through which to do it? You do not know. That is what *The Great Register* is for. It is to make a start—have a head. If you believed certain principles and wanted to help to do certain things, where would you send your name and make application to join in the work? There is but one place on earth of an international and universal nature and that is *The Home Builders*. Send your name to the keeper of *The Great Record*, and take off your coat—that is the first step.

If any one should ask you if you believed in "dominion," what would the answer be? Would you say that you are enrolled under the Flag of the Earth and could see grand and beautiful things ahead—or would you say that you had never heard or thought of such a condition? With "dominion" for the object, life wears a different color.

Believing that individuals must go through all things, do all things, and know all things, for man's development, individual hardship is bearable as a part in universal creation. That is, if looked at correctly. Things that are cursed and look wrong, often turn to great use.

For instance, burning a man at the stake. It looks wrong to burn a man up; but great results have come from acts of this kind. Individuals have proved themselves capable of anything; of being burned or anything else. It is about five hundred years since Jerome of Prague was burned, and the fire that consumed him is as bright before me today as when he was in the flames. His life cannot be extinguished; still, not one from choice, would ask to be burned. The truth for which he died, like everything else, is developing. The man and the family whom I am seeking, is the one who goes to bed at night, on a cold, desolate prairie with the snow drifting; the wind howling; and the blizzard raging. It is really dangerous, now, to go out. The crop may have been poor; prices low; and all expenses high. This man needs a friend and a comforter. He needs him now, and is going to continue to need him. He would leave if he could sell out; but he cannot sell. It is a good thing that he cannot.

According to my way of thinking, this man needs this discipline to wake him up. It is necessary for the benefit of the world. The same benefit will come to the world from having him buried in snowdrifts and kept in desolation, that has come through burning people and driving them into exile. After this man has been here long enough, he will begin to think. Affliction and suffering are wonderful suggesters. He will begin to think about

solving the heat and light question; and when he begins to think about this, he will discover that the wind over his head is just as good a power as could possibly be asked to generate electricity to heat and light his home. And that of which he is complaining, as a drawback, he will find to be God knocking at his door, shaking his windows and blowing the shingles off his house to wake him up and drive him into a better condition—it is nature trying to educate him. Will he take advantage of his opportunities, or will he move away, not knowing what they are?

It is the hard pressure put upon man that impresses him and drives him to act. When he realizes this, he can stand any kind of a hardship and look pleasant; because he knows that he is being made and helping make the way easy for others.

This work, at best, cannot be anything more than a stagger. It cannot be called anything more than an attempt at trying to do something—until it is done. Then, it may be different. When it is considered, that the world is not up to more than one-millionth part of its producing capacity, and that man is only in the first stages of his intelligence, the work of one individual could not amount to anything more than a stagger in a certain direction—no matter who he is, or what he does—it is in the nature of universal building.

Anything in reference to the future, should not be a surprise, knowing that there is no end to development, through evolution.

It is not the intention to take up the discussion of many subjects in this work, any further than to say, what can be done through effort and co-operation. Necessity is going to bring everything to mankind.' The only draw-

back to gaining a desired state, is delay in going after it; determination to have it.

The only thing for a man to worry about, is lack of wisdom. You hear people asking, "what is going to be done, when all the pine lumber is used up?" There is clay enough in the bottom of the Red River to put a good set of buildings on every forty acres in North Dakota. And when the clay is gone, all the sand-hills and sand-beds of the world are left to make glass—something that never rots or wears out.

In the work of universal building, it is easy to see, that one individual, or one industry, makes but little difference. The absence of one thing suggests another. It is easy to see, that one individual alone, in any field, is very small. So the success of this work, like any other, depends upon the interest that others may take in it.

J. J. Hill is made prominent in this work because of that which is seen and read through him. That which is seen and read through him is the cause of this work. He is here as a factor in man-building and world-building. Not because he is a builder and designer alone, but as material in a building. He is here as a brick in a chimney. He comes here as anything else comes through natural order. He is here because he holds lines of transportation and communication by which he is useful and can be made useful in helping along in this particular work of building. It would be useless to ask a man to bring something, or do something, without he had a way to do it. He has the way and the means. It would be nonsense for one pauper to go to another for help. Help must come from those able to help. Good use can be made of Mr. Hill in the work of Home Building.

But you ask, suppose he does not pay any attention to the plan, or take any notice or interest in the effort to cooperate and build? There will be plenty of time to consider this, when it happens. Wait until this happens.

I have no more claim on Mr. Hill, than I have on the Czar of Russia. It is only to be presumed, that he is in favor of good things the same as other people. I can only judge others by myself. If stretched out over the country like some of the great corporations, and so many were up in arms, from the President of the United States down to the smallest politician; and I was in the hands of every Congress and Legislature that meets, if I could find anything that had common sense for a foundation, I would join, and stick to it as a rare privilege.

In taking up this work, there is nothing assumed. I have just as much authority to act as the Interstate Commerce Commission. That body cannot enforce anything by law—neither can I. The principal difference between the Interstate Commerce Commission and myself is, I am working without any salary or guarantee whatever, while seven composing that body, draw eighty-four thousand dollars per year salary and all other expenses added, which amounted for the year 1905 to over three hundred and thirty-one thousand dollars.

Another difference between the Interstate Commerce Commission and myself is, that body has to be sent for or called upon to act. I am pounding away here in order to get the average individual to take an interest in himself and act for himself.

Think it over. What is the use of calling on a commission to do something that it cannot do? Or calling on it to do something that can be done without it?

The people are the law-making power. They are the ones to organize and act, out of legislatures as well as in. Laws are of no account only as enforced by the people. Everything depends upon the people; law-making as well as law-enforcing. Then, why cannot the people co-operate and run everything for their best interests? They can, if they will go at it with Home Building as the motive. The law of common sense is always open to act under—especially in a free country. The law of common sense is always in order in acting for self-interest and self-improvement. And particularly, for general improvement. The object here, is commendable—if the effort fails.

The first test will be the Annual Congress, that is to be opened at Grand Forks on the sixteenth day of September, 1907. After this, some judgment can be formed as to the success of this work. The program and attendance there will speak for itself. But, you ask, suppose no attention is paid to the call for this Congress? That may happen. It would not be the first time that seed has fallen on stony ground. But God, all the angels, and all mankind, cannot blot out the fact, that I have taken action. That the Flag of the Earth has been designed, and a hole dug to plant a flag-staff, to float a Universal Banner. These are fixed facts. This has all been done. Here is the beginning. Here is the germ from which growth must come in this work—if at all.

We can show the horse water—but drinking belongs to the horse; we cannot drink for the beast.

I am not assuming anything; my part is already accomplished. To me, the ultimate outcome (in time) is a certainty. But hard work without end is called for.

The Annual Meetings are going to be the grandest

affairs ever held in the world; because for a world-wide purpose; on a world-wide foundation.

Talent from every part of the earth will be interested in time. Not at the first meeting, possibly, but in years to come. Long before the last state in the Union has been visited. When the nations of the earth meet under the Flag of the Earth; the Flag expressing universal order; the Flag of Peace; the Flag of Industry; the Flag common to all; all will feel at home and be at home; and they will be grand meetings.

There are many questions to ask and answer. But enough has been said to give a general idea of the work proposed and how it is to be done. To have beautiful things, and good things, the good and beautiful must be cultivated. To get up high, it is necessary to take an elevated direction; the landing place depends upon the direction taken.

This is not a boom for some particular man. Far from it. It is for the man in the wilderness who needs help; it is for the one in "darkness and the deep"; he is the one to help out. But to carry on any work, the first thing necessary is for the workers to agree among themselves—on a plan of procedure and go to work; every one will have a chance to be heard as far as possible at the Annual Congress.

This book is offered as a key to a situation; and in my opinion, is worth the price as a way to certain ends—higher and more harmonious conditions.

When it comes to joining the Home Builders, those not interested in that way now, will always have the chance to re-consider. Forgiveness at all times will be freely granted; and the light will always be found wait-

ing. When once a builder, you will never desert; and never feel at home anywhere, only in the Great Temple, of which you will be a living part.

The first thing is to get acquainted and know each other; that is the object of this work; and this is as cheap and easy a way as we can become acquainted; and perhaps as good a way—perhaps the best. This will enable the reader to form an idea of my desires and designs—whether the reader is ever heard from or not.

The object and nature of the work can be looked over and into in book form, as well as any other form. The subject of Home Building, is the largest and most important field in the world—and every living soul is wanted and asked to take up the work in order, and for the purpose intended, by the Creator. If not with me, on a plan, that I hope will be better. There cannot be too many smiles and sunbeams around any home. I want to see the high, the low, and all classes, marching under the Flag of the Earth. Home is just as dear to one, as another.

Such a subject as Good Roads, should not be one of contention, legislation, or argument. Every living being should be for *Good Roads*, regardless of nationality or locality—from self-interest. See the comfort, to say nothing about expense saved in traveling.

Why this subject should be so hard to enthuse people over is a mystery. When wild buffaloes roamed the plains, they recognized the importance of good roads and made a smooth path on which to travel by walking or running behind each other. Goats that climb the mountains, recognize the same principle. When it is considered what has been done in the world, and what

might be done, it is surprising how small the advancement in some directions. Great in some ways, but not in all. Good roads add greatly to the value of a home. There is no end to subjects that might be brought up to improve every part of the world; and there will be a week commencing on the 16th day of next September in which to deliberate on many things. And I trust, that many things will be talked over when we meet, before then.

The way in which Mr. Hill's life is presented is a proposition which may puzzle some, but the presentation speaks for itself. The invisible is not a matter of barter or commercial influence. It sheds its own light in the field of truth and creation—where it belongs. To read by the light invisible, is to stand in the presence of that which it reveals. Enough has been said in an off hand and informal way to present the shadow of something unseen. But there is much more coming. The work has only commenced. This is only one small volume—but enough for an insight.

Outside of all invisible conditions, it is in order to say, that the eagle is not a song-bird, nor the lion a plaything. Still, this bird of prey and this king of beasts are the national emblems of the English-speaking people; the leading people of the world; whether free, or subjects of a King.

In presenting Mr. Hill, he is not offered as a song-bird or a lamb with which to play. He is presented as something of strength and power; something intended for world-wide use under right relations. Every individual has a double nature and a double relationship—some being more pronounced and clear than others; his, being one sufficiently pronounced and clear to read.

I have no claim on or over him—not even an intimate personal acquaintance. My presentation is through impressions received from Jerome, not relationship with the visible man. Jerome is the power behind the Hill throne—a spirit not controlled by money or religious dogma.

If you knew a bridge had gone out; the night was dark; and there were no signals, and you saw a flying express-train rushing to the point of danger, you would not have to wait until the train reached there to know the result. It would go in the river. Conditions here are read from cause.—It takes a good soldier to make a good general. I know Mr. Hill principally as a soldier. He has served in the ranks on several different occasions where I have been the impressional director; and he has done his part well. He has one superior quality as a soldier. He does not ask any questions; when the time comes to make a charge; he does not ask who is in command; whether it is an A. D. T. boy, or a Major General. He scales the walls and takes the fort—and does not contend for the glory when it is over. The Flag of the Earth comes through conditions connected with and read through him—as given to me by the invisible. This may look silly and purile in some ways, but the truth must be told. There are no false statements admissible with the Gods. Without the truth, we have no strength. Duty sometimes is a hard thing to perform. He is a financial success, and a record-breaker as a builder; but the hardest conflicts of his life are still ahead of him—if they can be called conflicts. His field of contention is constantly broadening—and there is a great evolution, as well as a revolution without guns—going on. Money does not command the respect it once did. The measure

now is usefulness, not money. Wealthy men who are not helping advance the world are looked upon with contempt rather than respect. Success in one line, or some lines, does not indicate success in all lines. A man may be a great success in some ways and a monumental failure in others.

In extended affairs, there are many things to consider.

There is one man more in evidence today than ever, and he is growing more determined from year to year. Natural conditions are forcing him; and that is the man who is "put." All conditions are driving him to think and act—he can not help moving. He is bound to wake up in time. This man today, is the greatest and most important factor in the country. His judgment and good sense are the largest part of the country's foundation. Those who are "put," must be justly and honestly considered, or there will be friction too great for the "Machine" to stand.

Through The Home Builders, everything can be considered and kept in order better than any other way. This is the true work of a free people in a free country. Make the home pure and beautiful. More can be accomplished by The Home Builders, than the Congress of the United States. Every one can be a member of The Home Builders' Congress for life, without any election expense, by making application and paying the dues—here is a clear way to a permanent end.

Let the nature and honor of belonging to this Congress dawn upon you. This is a government of the people, by the people, for the people. Why can not the people meet; discuss any and all matters and come to an understanding among themselves, and be one united happy family? They

can. And this is the way offered. We should know each other and work to help each other along. Having a politician running around for us is humbuggery.

Remember; it is to be an International Congress—not a backwoods, local gathering. It will be under the light of the most advanced age of the world and the Flag of the Earth. The first congress under a universal banner—this of itself, is of great importance.

There is so much to say, and so much that might be said, that there does not seem to be any stopping-place. But this will have to do for a rough introduction.

From now on—till the first Congress, the time will be spent in cutting, hewing, digging and hauling to promote the work of building.

We part to meet again. Meantime, keep the work in mind and do all possible to help along.

There is no telling what this organization may amount to. It may blow away like withered leaves, or it may turn out to be one of the good fraternal insurance companies. Who can tell?

CHAPTER XXXVII

THE FLAG OF THE EARTH.

Age upon age has come and gone,
But truth remains a living song.
The earth is dark, the grass is green,
Straw's yellow, when ripeness is seen.
Here is truth that is ever so,
As seasons come and seasons go.
From golden grain comes golden wealth,
Happiness, commerce, strength and health
On golden grain we build and grow,
To gather which, it's plow and sow.
Golden grain is the fruit of toil
That comes to man through seed and soil.
Here is a fixed and given way,
By which to live from day to day.

Work is not a curse for sin
It's God's own way to gather in.
When nature forces man to labor,
Where's the curse for sin—good neighbor?
Labor rests on natural cause
To fit creation and its laws.
That God should make immortal man,
On temptation's slippery plan,
Then turn and curse that which He made,
Puts sense and reason in the shade.
To say He cursed and changed His plan
To punish weak and erring man,
Makes the Father look mean and small,
In correcting His children's fall.
The One Supreme, made all things right,
Which clearly shows, in proper light.
He made all things a certain way,
For man to follow and obey.

See how the winds and pouring rain,
Bring wealth and joy as well as pain.
See burning heat and bitter cold,
Forcing creation to unfold.
The only curse that's put on man,
For disobeying the maker's plan,
Is that which comes from natural cause,
For violating established laws.
The given way for man to rise,
Is through study to become wise.
All wisdom lies in a single thought,
Which to man through God is brought.
God's way is plain, as plain can be,
It's on each plant, and every tree.
It's turning matter into life,
And bringing harmony out of strife.
It's calling from the cold, cold ground,
That by which all life is crowned.
It's calling from the dark, dark earth,
Life in endless forms through birth.

Time is measured by His word,
For those once here, again are heard.
As Moses told us what "God said,"
A light upon our way is shed.
A light by which we see and walk,
By which we live, by which we talk.

Color, is one of the marks of time,
By which we read, as line upon line,
State and age by color is told,
Green is young, and yellow is old.
Red means courage, and manly strife,
Black means dark and hidden life.
White means purity of old;
Something spotless;—pure like gold.
Here we have the Flag of the Earth,
In natural colors—from natural birth.
Nature itself, is but a flag,
Waving o'er water, land and crag.
That expressed by the rolling ocean,
Is a waving flag—ever in motion;
While waving grain and blooming fruit,
Is a flag all nations love to salute.
Then every leaf, and every flower,
Is a waving flag in wood or bower.

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THE FLAG OF THE EARTH

The First and Only Flag Common to All Nations.

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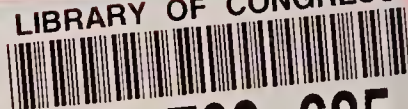


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